THE

CHRISTIAN ADVOCATE.

JUNE, 1832.

Religious Communications.

In place of a catechetical lecture, which our engagements for the past month have not permitted us to prepare, we insert, as the first article in our present number, the following pastoral letter from the General Assembly of our church, issued at the sessions which have just been closed.

PASTORAL LETTER.

The General Assembly of the Presbyterian Church in the United States, to the Ministers and Churches under their care—

DEARLY BELOVED BRETHREN—

You will perceive by the narrative of the state of religion which we this year publish, that the God of all grace has been pleased, during the last year, to pour out more copiously of his blessed Spirit on the people of our denomination in this land, than perhaps in any period of equal extent, in former times. For this signal and ineffable benefit, we desire that you may unite with us in ascribing humble and fervent thanksgivings to Him from whom we have received this transcendent mercy, and "from whom cometh down every good and every perfect gift."

And suffer us to remind you, dear brethren, that one of the best and most acceptable expressions of gratitude to God for the unspeakable favour we have received, is, to be exceedingly careful not to abuse it. It is of more importance than we know how to express, that we should, together with much prayer for direction and aid from on high, use all our influence and put forth our best efforts, to preserve the glorious revivals of religion with which we have been blessed, from all that may mar their beauty and prevent their extension; and where any thing of an injurious tendency has already taken place, that we should labour to correct the evil as speedily as possible.

Let it not be supposed, however, that we would willingly say any thing that might encourage or countenance those who condemn all revivals of religion—condemn them because they may be attended by some errors and irregularities, which, it is readily admitted, ought to be deplored and avoided. Far, very far, be this from us. Those who cherish an aversion to revivals of religion, because they are accompanied by imperfections and are liable to abuse, should recollect that there is nothing with which the human powers and passions have to do, whatever be its general excellence, that is not open to the same objection. In revivals of religion in which there are confessedly some things to be lamented—as there was in the abuse of

the miraculous gift of tongues in the primitive church of Corinth—there may still be numerous and sound conversions of sinners unto God: and "what is the chaff to the wheat, saith the Lord?" There remain in our land, and in our beloved church, many congregations, in which formality and a Laodicean spirit are mournfully prevalent. Little reason have they to felicitate themselves, that they are free from all the extravagancies which they censure in others, and which it is not denied do exist in certain places, and to a limited extent. Let them rather remember, that a congregation in which many souls are born into the kingdom of God, although some false pretensions to piety and some censurable practices appear, is, on the whole, in a state infinitely preferable to that of a congregation in which hundreds are going quietly down to eternal perdition, and in which the wise virgins are slumbering and sleeping with the foolish. Let congregations of this latter description be exhorted to rouse themselves from their spiritual lethargy, make use of the means and efforts which God is wont to bless, and cry mightily to him, that they may partake in those gracious visitations with which others are so remarkably blessed and distinguished—partake of them, purified from all that is justly offensive either to God or man.

Having thus endeavoured to guard against a misconstruction of our purpose, we desire, with parental solicitude and affection, to caution and warn the ministers and churches of our communion, against some of the most common errors and improprieties, to which revivals of religion are exposed, and from which, we grieve to say, some of the congregations within our bounds cannot plead an entire exemption.

1. In a time of the revival of religion let it be remembered, that while all proper means are to be used to deepen and cherish serious impressions, and to awaken and alarm the sinfully secure, *an undue excitement should be carefully avoided.* Here is the fruitful source to which may be traced nearly all the abuses which so often mar, and deform, and bring into disrepute, the work of God, when sinners are awakened in clusters, and led to inquire with great anxiety what they must do to be saved. If instead of distinguishing between deep, and genuine, and salutary convictions of sin, and the mere effusions of animal passions and nervous sensibility, the latter are encouraged and stimulated, as leading to a desirable issue, the most baneful effects are likely to ensue—effects, multiform in appearance and character, but in all, deplorable and pernicious. Therefore,

2. We advise, that with tenderness, but yet with unshaken firmness, *all bodily agitations and noisy outcries*, especially in worshipping assemblies, be discouraged, and as far as possible prevented. Inculcate the truth that every appearance of this description is a weakness, or an error, which, so far from promising any thing beneficial, is likely to lead to the most disastrous results—so far from deserving to be cherished and applauded, is to be discountenanced and deprecated, and as speedily as may consist with Christian kindness and forbearance, entirely suppressed.

3. Guard against every species of *indecorum in social worship*—such, particularly, as is manifestly apparent, when several individuals pray, or exhort, or converse, at the same time. This is an irregularity pointedly rebuked and forbidden by the apostle Paul, in the xiv. chapter of his first epistle to the Corinthians; and his summary and repeated injunction is, "Let all things be done to edi-

fying—Let all things be done decently and in order." But besides the particular irregularity specified, we would dissuade our brethren in the ministry and the eldership of our churches, from introducing or countenancing any practice in their publick religious assemblies which savours of ostentation, or which may have a tendency to ulterior evils, that they would themselves deprecate and seek to avoid. We designedly leave this as a general but important monition; the application of which to particular instances or cases, our brethen must judge of for themselves.

4. There may be, in a revival of religion, *an excess of social meetings and exercises.* That such meetings should be frequent in the time of a revival, we not only admit but recommend. Yet it ought not to be forgotten, that they may be carried to a hurtful extreme; and such an extreme they certainly reach, when they encroach, to any considerable extent, on the ordinary duties of life; or when they leave very little time to the thoughtful and inquiring for private meditation, self reflection and examination, secret prayer, reading the Holy Scriptures, and other books of instruction, direction, and serious exhortation, which, as they have opportunity, they ought to peruse.

5. *Meetings of pious women by themselves*, for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle of the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach and exhort, or to lead in prayer, in public and promiscuous assemblies, is clearly forbidden to women in the Holy Oracles.

6. *Let not the settled order of churches be disturbed.* Let official elders be respected, and in the absence of pastors or other authorized ministers of the gospel, let the elders, or deacons, or other Christians of standing and experience, rather than young converts, take the lead in the social exercises of religion.

7. *Listen to no self-sent or irregular preachers*, whatever may be their pretensions to knowledge, piety, and zeal.

8. Let no doctrine, inconsistent with the sacred scriptures as explained and summarily taught in *the doctrinal standards of our church*, be promulged and favoured in any of our churches. That the word of God, contained in the Old and New Testaments, is the only infallible rule of faith and practice, is a sacred principle which we steadfastly maintain. But when almost every description of persons who profess any regard to Christianity, are ready to declare their adherence to the same principle, it becomes indispensable for Christians who would walk together in the peace, and order, and comfort of the gospel, to state in what manner they understand the great truths of Divine revelation. This has been done by our church, in our Confession of Faith and Catechisms; and he who teaches any doctrine plainly and palpably inconsistent with the evident meaning of these excellent formularies, should be regarded by Presbyterians as an *errorist*, whom they ought not to encourage, but to discountenance, reject, and avoid.

9. *Let not apparent converts be hurried into the church*, and brought to the table of the Lord, without a careful examination, nor ordinarily without a suitable period of probation, by which the reality of their religion may be better judged of than it can be by any sudden indications, however plausible.

Nothing is more directly calculated to injure ultimately the cause of God and the credit of our holy

religion, than *urging or permitting individuals to make a publick profession of religion*, as soon as they have experienced some serious impressions, and flatter themselves that they have been renewed in the temper of their minds. All experience shows that such persons often and speedily dishonour their profession, and not unfrequently become open apostates, and sometimes avowed infidels. We know and admit, that after all possible care which the churches can take, instances of deception will occur; for it is the prerogative of God only to search the heart. But to use all proper means to preserve the purity of the church, and save religion from reproach, is a sacred duty, incumbent on all church officers; and it is a duty which, when faithfully performed, will, to a great extent, secure its object—the church will rarely be disgraced by self-deceived hypocrites, and eventual apostates. As well might men pretend that no care should be taken to preserve their health, because disease cannot always and certainly be avoided, as that no care should be taken to preserve a sound state of the visible church, because its members and its ministers do in some instances, and in despite of all precaution, become profligates and a publick scandal. Let the church do its duty, and leave the event to God.

10. Finally—let no *measures for the promotion of religious revivals* be adopted, which are not sanctioned by some example, or precept, or fair and sober inference, drawn from the word of God. This is a safe general rule, applicable to numerous particular cases, which we have neither time nor inclination to specify. Some variety of opinion will exist, and may lawfully and properly be indulged, in regard to the measures which are best calculated to produce revivals, and to conduct them, where they exist, to a happy result. But we earnestly counsel, that for every measure contemplated, a warrant be carefully and impartially sought in God's unerring word. If such a warrant can be fairly made out, let the measure be adopted; but otherwise, let it be promptly abandoned; for it must be remembered that the Bible contains not only a *safe*, but a *complete* rule of duty.

Thus, beloved brethren, we have raised our warning voice, to caution you against certain things, by which those displays of God's special grace which we denominate *revivals of religion*, may be clouded and counteracted; and the incalculable benefits which might otherwise be derived from them, may be finally and irretrievably lost. Let us receive instruction from past times—let us for a moment turn away our attention from all that is now passing in our country, to what was witnessed in the days of the celebrated evangelist Whitefield, and at a still later period, in the southwestern parts of our land.

In both these instances, there was certainly a most powerful and promising religious awakening; and for a time the happiest effects were experienced. Numerous conversions of a solid and lasting character took place, and many and most desirable additions were made to the church of Christ. But through the subtility of Satan, and the inflamed and misguided passions of men, doctrines were at length taught and measures adopted—with a view, as it was loudly proclaimed, to promote and extend the revivals—which were speedily followed by the most disastrous consequences. The Holy Spirit was grieved away; excesses which shocked all sober minds succeeded; every form of fanaticism and religious error appeared; soon the passions, which had been raised to their highest tone, subsided into apathy, and carelessness in regard to all religion; a season of the most lamentable

spiritual declension and deadness followed; infidels multiplied, and infidelity proclaimed its triumphs; revivals of religion were reproached and ridiculed, and a deep prejudice against them was excited and fostered, which, in some places and in many minds, has not yet been removed.

It is, dear brethren, to prevent the recurrence of such evils as these, that with great solicitude for your welfare, we entreat you to be on your guard. Think not that vigilance, caution, and prayer, in relation to the abuse of revivals, is superfluous. Hear, on this subject, the eminent and justly venerated President Edwards. He remarks, that in a time of revival, the chief exertions of the great adversary will be likely to be made with the friends and promoters of the work, to drive them into such excesses and extravagances as shall ruin its credit, and ultimately bring all religion into disgrace. And in this his success will be rendered the more probable, if he can first persuade such persons, that they are in no danger on that side. It was "while men slept," that the enemy came and "sowed tares:" not while they were in a state of indifference, but while they were not watching against his devices. It is not while men are in a state of indifference, that the false conversions, represented by the tares, are brought in; but while men are asleep in a far different sense—while their passions are in such a state of excitement as blinds their minds to the danger. Then the great deceiver can work to the best advantage, both in promoting false conversions, and in leading into dangerous extremes those who are zealous promoters of the work.

Such is the monitory language, of at once the most powerful defender of revivals of religion, and the ablest corrector of their abuses, which our country has ever seen. Let us hear and regard his voice, uttered as it is in concert with the voices of men the most distinguished for wisdom, piety, and prudence, from the period of the protestant reformation to the present hour. Doing thus, and looking earnestly to our covenant-keeping God to crown our endeavours with success, it is scarcely too much to hope, that revivals of religion will spread throughout our whole land; and that their heavenly influence and lustre will continue and increase, till they mingle with the noon-tide splendour of the millenial day.

Signed by order of the Assembly,

JAMES HOGE, *Moderator.*

June 1, 1832.

For the Christian Advocate.

MEANS OF CONFIRMING A WEAK FAITH.

Having in a preceding number contemplated some of the evidences of a weak faith, we will now consider some of the means by which such a faith may be confirmed.

Meditation on God—on what he is in himself, and on what he is to us, is fitted to produce this effect. He is Almighty; the Being who weighs the mountains in scales, and the hills in a balance; who taketh up the isles as a very little thing; who sustains by his Almighty arm, the whole burden of creation. He is all wise: looks with an intuitive survey through all the works of his hands, always has his eye intent upon the best purposes, and is able with infinite ease to devise the best means for their accomplishment. He is all gracious; spreads the tokens of his bounty through the whole creation, and delights to pour joy and blessing into the bosoms of his creatures, and has compassion even for the wretched and unthankful, and perishing. And

what is he to the Christian? He is a Creator, having given him his existence, and with it all his powers of action and enjoyment. He is a Preserver; upholding him from day to day by his beneficial hand, and crowning him with goodness, and causing his cup to run over with blessings. More than all, he is a Redeemer! has undertaken the benevolent work of ransoming him from all the miseries of the second death, and conducting him to glory, and honour, and immortality. And is there nothing in all this, Christian, to strengthen your languid faith? Can you hesitate to confide in a Being who is all this in himself, and all this to you? Rather are you not ashamed, are you not distressed, that with so much in the character and relations of God, to inspire you with a strong and vigorous faith, you should even for a moment, have yielded to distrust.

The same effect will be likely to be produced by suitable meditations on the *providence of God.* For that providence, Christian, is nothing less than his continual, all-wise, and benevolent agency; an agency which extends to all your interests for time and eternity. It is not that general and partial oversight of his works, which some would denominate *providence*, but which really reflects upon the character of God, and even disrobes him of his perfection; but it is an agency in the highest degree particular—that reaches you in all exigences and all circumstances; and that reaches with the same minute regard, the case of every being in the universe. Are you asleep at midnight on your pillow? The providence of God reaches you there. Are you journeying in a land of strangers? The same providence reaches you there. Are you in circumstances of danger and difficulty? or are you pressed down with a weight of affliction on the bed of illness, or at the grave of a friend, or in the agony of death? In all these various circumstances, the providence of God still reaches you, and if you are a Christian, as we here take for granted that you are, it is in the best sense a merciful providence; a providence which is employed, and which is pledged to bring you safe through every scene of trial, to a world of glory. Think of this, Christian, and let it serve to invigorate your faith. God governs the world. He governs it in wisdom, and goodness, and mercy. Say then—"All my interests for time and eternity, are subject to his control, and are safe in his keeping. I will trust him therefore; yea, I will trust him though he slay me."

Meditation on the promises of God—is fitted to lead to the same happy result. True, indeed, God has not promised to any Christian, that he shall share largely in the riches, or honours, or emoluments of the world: he has not ever given him a pledge that the fires of martyrdom shall not kindle around him, or that he shall not bow his head to the block, and take his departure for heaven, while he is bathed in his own blood. But he *has* promised what is far better, that all things shall work together for his good; that though he may lead him by a path which he knows not, yet he will conduct him safely and certainly to a house not made with hands, eternal in the heavens. And the perfection of his nature is pledged for the accomplishment of these promises: though heaven and earth should pass away, his faithfulness can never fail. And may not the Christian rely with confidence on such promises as these? Is there not every thing to strengthen his faith in the consideration that whatever his present circumstances may be, the richest blessings in the universe, the blessings of a complete and eternal redemp-

tion, are secured to him by the promise—the oath of the ever-living Jehovah.

Another means of strengthening the faith of Christians, is *meditating on the dealings of God with others, and with themselves.* Look at Abraham, and Jacob, and Joseph, and Moses, and see them going out at the simple command of God, without knowing in what circumstances they were to be placed, sometimes knowing, however, that the most fearful perils awaited them, and that nothing but the miraculous agency of God, would be adequate to their preservation. But they obeyed; and what was the consequence? Why, the consequence was, that the arm of the Almighty was revealed in some unexpected manner, for their safety; and the difficulties and dangers which seemed to threaten them, were gradually cleared away; and they saw the fact illustrated in the bright light of their own joyful experience, that it was a good thing to trust and obey the Lord. Nor has this been the experience of patriarchs alone. In every age, there have been those who, guided by their convictions of the will of God, have cheerfully encountered trials of the most appalling nature, and have found Jehovah faithful to his promises, in administering such an amount of present consolation as has rendered the trials themselves almost an enviable portion; and if they have died in them, he has granted them in death a foretaste of all the glory that should follow. And in the more ordinary dealings of God with his people, how often have we found that one dispensation was explanatory of another; that events which have seemed marked by the greatest severity at the time of their occurrence, have been shown by subsequent events, to have been among the most merciful visitations of a merciful God. And may I not go farther, and say, that every Christian who attentively reviews his life, will find something of the same kind in his own experience; will be able to recall circumstances which once seemed only disastrous, and involving consequences perhaps fatal to his comfort for a long period, which yet have proved to be the seed from which both himself and others have reaped a rich harvest of enjoyment and usefulness. Well, then, Christian, if God actually has protected his people when they have been brought into straightened circumstances, if he has even appeared for thyself—from seeming evil, still educing good; delivering thee out of trouble, or causing it to work for thee the peaceable fruits of righteousness, then why canst thou not trust him in every condition? Why canst thou not believe, if thou art always faithful in the discharge of duty, that his hand will always be upon thee for good? And thus believing, thou surely hast nothing to fear, though the earth should be removed, and though the mountains should be carried into the midst of the sea.

The last of the means I shall notice for confirming a weak faith, is *reading the word of God and prayer.* In the Bible, we have the record of all God's dealings with his people in the past, and here we have the great plan of his providence in respect to the future; and here, also, we have the promises he has left for the support and consolation of his children in all ages. The study of the Bible, then, has a direct tendency to invigorate the Christian's faith, inasmuch as it brings his mind in direct contact with the record of what God has done for his people on the one hand, and of what he has promised to do on the other.

Prayer, also, is a most direct and efficient means for the accomplishment of the same end. It is our duty, humbly to supplicate the God of grace for every spiritual

blessing that we need; and what blessing do we need more, than a strong and lively faith? We have a right, then, to expect that our faith will be increased, as a direct answer to prayer. But there is also a tendency in the very exercise of prayer, to the attainment of the blessing. He who lives much in a devotional atmosphere, and accustoms himself to frequent communion with God, will find his faith growing stronger, as a matter of course: the more he prays, the more simple, and humble, and affectionate will be the confidence which he reposes in God, as the God of Providence, as well as the God of Grace.

Let me now suggest two or three considerations, to illustrate the *importance* of obtaining a stronger faith.

It is important as a *means of consolation in the hour of trial.* There are none but have afflictions of some kind or other before them, under which they will need powerful support. It requires not the spirit of prophecy, to predict this; it requires nothing more than a knowledge of the fact, that our lot for the present is in this vale of tears. I cannot tell in respect to any individual, whether there is before him sickness, or bereavement, or poverty, or affliction in some other form; but of the fact that affliction in *some* form is before him, I may speak with confidence; because none of all the dwellers on the earth are exempt. Well, then, fellow mortal, whither do you look for support under your afflictions? To the gospel, you say; but of the support which the gospel furnishes, rely on it, a weak faith will never enable you to avail yourself. You must believe in the great truths of the gospel, with a conviction so strong, that they shall have in your mind the full weight of realities; your confidence in God's promises, must be a powerful and abiding principle of action, or it will never sustain you while your heart is throbbing and smarting under the rod of the Almighty. Cultivate a stronger faith, then, as you would be saved from sinking in the day of your trouble.

That a weak faith should be confirmed is also essential to *a profitable improvement of the dispensations of Providence.* Let the hand of God be laid upon you in affliction as often as it may, even though your life should be an uninterrupted scene of adversity, it would do you no good—nay, it would only serve to increase your insensibility, unless you should receive your afflictions in the exercise of a humble confidence in God. You must realize from whose hand they come, and for what end they are sent, and your need of God's spirit to give them their legitimate effect on your heart. But without such an impression—in other words, without a humble and lively faith, you will never be able to say in receiving your trials, that it is good for you to be afflicted: You will never be able to realize that they are working out for you an exceeding and eternal weight of glory.

And finally, it is important that a weak faith should be confirmed as *a means of glorifying God.* What honour does the exercise of a strong faith put upon the perfections and government of God, in scenes of adversity! Behold that Christian whose earthly friends are dying around him, or perhaps have been dying till the last one is gone; and see how calm and cheerful he is, because he stays himself upon God! What practical testimony does he render to the wisdom and goodness, grace and faithfulness of that Redeemer who is chastening him with one hand, and pouring the oil of gladness into his soul with the other! And not only is a strong faith in itself a means of

glorifying God, but it accomplishes the same end in the humility, the self-denial, in every virtue and every grace, the growth of which it is its tendency to promote. Would you desire then, Christian, to glorify God to the extent of your power, to glorify him by causing the light of a pure example to shine around you, to glorify him by exhibiting a spirit of humble resignation and Christian cheerfulness amid your various trials, to glorify him by exhibiting the almighty and sustaining influence of his grace in the hour of death—by showing how a Christian can die, and how a Christian ought to die. then be not contented to live with a weak and trembling faith: be not contented till you can cast your whole soul upon God, and stay yourself in any circumstances on the strong arm of your Redeemer.

The reader of the following lines, will doubtless remember, that the author of Pilgrim's Progress, had a daughter born blind. His grief on her account is spoken of by one of his biographers, as excessive. Some portion of the lines will be better understood, by calling to mind the fact, that his keeper occasionally indulged him in interviews with his family, on condition of his return by an appointed hour.

For the Christian Advocate.

BUNYAN'S LAMENT FOR HIS BLIND MARY.

Oh! I have left a poor blind one,
A hapless child, that never knew
The rising from the setting sun,
Or morning from the evening dew.

When maidens nimbly speed their way,
To pull the rose, or emerald leaf,
She spends in night the summer's day,
Nor tottering begs a scanty sheaf.

She hears her mother's wheel go round,
Till night has hushed its noisy hum;
Then, at each passing footstep's sound,
She lifts her staff—"has Father come?"

At eve, the shepherd quits his sheep,
At eve, his scythe the mower leaves;
The harvest man has ceased to reap,
And homeward bends, with copious sheaves.

No yellow sheaf, nor golden grain,
I homeward bear; nor vernal flower,
Nor ruby grape; but seek my chain,
E'er watchmen cry the midnight hour.

Let pity once my misery feel,
Let justice set the guiltless free;
Then shall this hand, now wreath'd in steel,
Like velvet to my Mary be.

To smooth her staff, and guide her feet,
Or often wheel her lowly chair,
When fruitage bands together meet—
All this shall prove a Father's care.

To strip from nutted fruit its shell,
Unchain the grapes in vineyards found,
And tune her reed, that she may tell
Her vintage joys to all around.

Ah! more: 'twill lift to faith's desire,
That ladder which the patriarch saw,
Now more replete with steps of fire,
Whence heavenward feet new swiftness draw.

Its top is in yon clouds of blue,
On which I see night's stately queen,
That leads her vesper stars in view,
The earth and orange sun between.

How many moons, in twelve long years,
Have waxed, and waned, and suns have set,
Then rose again; but still with tears,
These links at morn and eve are wet.

B.

THE AUTUMN EVENING.

By the Rev. Mr. Peabody, of Springfield, Massachusetts.

Behold the Western evening light!
It melts in evening gloom;
So calmly Christians sink away,
Descending to the tomb.

The winds breathe low; the withering leaf
Scarce whispers from the tree;
So gently glows the parting breath,
When good men cease to be.

How beautiful on all the hills
The crimson light is shed!
'Tis like the peace the Christian gives
To mourners round his bed.

How mildly on the wandering cloud
The sunset beam is cast!
'Tis like the memory left behind,
When loved ones breathe their last.

And now above the dews of night,
The yellow star appears;
So faith springs in the heart of those
Whose eyes are dimmed with tears.

But soon the morning's happier light,
Its glory shall restore;
And eye-lids that are sealed in death
Shall wake to close no more.

Miscellaneous.

THE MORAL OF RURAL LIFE.

IN ESSAYS.

Ego laudo ruris amœni
Rivos, et musco circumlita saxa nemusque.

To the Editor of the Christian Advocate.

The following essays were written more than seven years ago. They have been recently condensed, with a view to their appearance in your useful pages. The time which has elapsed since they were written, would not have been mentioned, had it not been for the recent publication of "Howitt's Book of the Seasons." Without making this disclosure, it might be supposed that the hint of my essays was taken from that pleasing work.

These essays are not intended to be strictly theological. The writer sees much to commend in "Burder's Village Sermons," and he has given his humble influence towards sending them far and wide. But it is obvious, that except their title and their plainness, they have nothing in them better suited to the country, than to the city. It is impossible that the writer can feel any thing but veneration for Burder, when, within a very few steps of his abode, he daily reads his usefulness, in the example of an humble but pious cottager, an emigrant from near Coventry, England.

If the writer then be asked to express in few words the object at which he aimed, in composing these essays, he answers, to apply a mere outline of revealed religion to polished rural life. It has long been a subject of regret, that in Thomson's Seasons we often meet with the devotion of nature, but seldom with that of Christianity.

B.

Christianity in its General Application.

ESSAY I.

"I am made all things to all men."

The apostolick declaration here expressed, has not entirely escaped animadversion. But it means nothing more, than an innocent accomodation of himself, on the part of its author, to the various circumstances in which he was placed. He did not urge the same reasoning on a Gentile, which he urged on a Jew. He employed different ways of exhibiting truth at Ephesus, Athens, and Jerusalem. He did not approach unlettered men, by the same methods which he used in gaining influence over men devoted to intellectual pursuits.

If the determination to be made all things to all men needed defence, we might liken the course of conduct to which it gives rise to the conduct of the painter, who turns an inquiring look on each countenance he depicts. He affixes to each individual, the drapery characteristick of his rank and his occupations. No one censures him for placing a sceptre in the hand of a king, or a crook in the hand of a shepherd. He would not pourtray the hermit in a city, nor the miser in the act of relieving human woe. We look for a different effort of the pencil, when it arranges the perspective of herds roving deep in the meadows, and when it shows the waves of an agi-

tated sea. It may softly steal the charms of some greenwood recess, but it must at times make the can vass vocal with the shock of arms.

The accommodation of himself to the prejudices of men, here spoken of by Paul, is an accommodation frequently used at the present time. But in using it, many are influenced by motives supremely selfish. They employ it as the means of personal elevation, expecting thereby to be borne along, as on a triumphal car, to the consummation of all their schemes. The apostle, however, made it subserve the best of purposes; for an entire consecration of himself to the good of his species, was a thought never absent from his mind. For this state of feeling, the apostle was indebted to Christianity. There is a contrast between Judaism and Christianity. The one was intended for a nation, the other aspires to unlimited influence. If then there was a difference in these systems, we may suppose there was a difference in the conduct of Paul, whilst influenced by each of these systems. This contrast has been made plain by Lord Lyttleton, of Hagley Park; by Hannah More, of Burley Wood; and by Fletcher, of Madeley. Under Judaism Paul was ready to put the furnace of persecution into a glow, that he might consume the followers of the Saviour. But under the latter system, he was willing to employ the softest persuasion, or the terrors of rebuke, the staff of the shepherd, or the rod of an indignant apostle, if by any means he could gain Jews or Gentiles. He appeared, alike in the garden of philosophy or in the marble palace of the Cæsars, the humble, but the dignified advocate of Christianity.

After these preliminary views, it becomes a question, whether the same obligations which Paul felt, rest on the ministry of this day, to apply Christianity to the varied circles of society, and to the varied pursuits of men. To this question there can be but one answer, and that is, Christianity is the same now as in the days of Paul. Centuries have left upon it no additional seal of sanctity, and hoary time has worn no traces of decay on those channels through which inspiration is conveyed to man. There is the same diversity of ministerial gifts as in the days of Paul, by the agency of which the Christian system may be enforced. Though these endowments are not extraordinary, they are supplied from a common source. Men of imagination cannot plead that the scriptures are a wilderness, the solitude of which is never disturbed by the ode of some pensive exile, or by the anthem of some descending choir of angels. Nor can men of eloquence plead that all the living expounders of the scriptures are destitute of exterior recommendations. Some ministers have talents suited to action. Some can persuade and others can command. Some can fill the chair of science, or still the assemblies of a metropolis, whilst others would rather linger among the green lanes of the country. But a girdle of consecration may be cast around such varied gifts.

There is a diversity, not only in ministerial talents but in ministerial duties. Every thing is appropriate in its season. "Let me go, said the angel to the wrestling patriarch, for the day breaketh;" and to this or that duty may we say, let me go, for scenes of usefulness are brightening in some other quarter. The sick man is beckoning us to his chamber. The dying Christian has reclined on the velvet pillow of faith, and he speaks in life, nothing half so sweet as he proclaims in death. Pope, in the grotto of Twickenham, has recorded his dying notes, and the minister cannot

be less vigilant than the poet. The deceased, too, must be wrapt under the turf; the poor relieved, the desponding cherished, and the lawless admonished. The office of a moral shepherd in the climes of the west, is like that of the sun-burnt shepherd in the climes of the east. The latter sought the refreshing fountain; he went after the flock when it strayed beyond the purlieus of the pasture; and when the meadow was consumed by drought, he searched for fresh knolls of verdure amidst sylvan shades, or on the mountain's slopes:—

"Where round the lofty rock's majestic brow,
Luxuriant foliage twines, and flow'rets blow;
Amidst the clifts, unnumber'd shrubs appear,
Or murm'ring riv'lets soothe the shepherd's ear.
Whilst aromatic herbs perfume the gale,
And vines and olives crown the fertile vale."

But if there be a diversity in ministerial duties, there is also a diversity in the pursuits of those whom the ministry address. Burns, in his vision of Coila, vindicates the office of the poet; an office held sacred before the flood had subverted the original frame-work of the world. Montgomery has shown a poet, chanting in lofty numbers on an antediluvian lyre. Men are apt to follow the bent of their genius.

Some till the earth, others plough the deep. Some engage in war, others delight in commerce. Some ply the steeps of science, others rove along the primrose path of letters. Plato and Epicurus sheltered themselves under the grove of philosophy. Horace sought amusement from his Sabine farm. Virgil would have relinquished all his possessions, for some hermitage more peaceful than his domains could supply. But Napoleon sought happiness in traversing the sands of the Nile, or in essaying to build a green-house for his empire amid the snows of the north.

Christianity, if inspired, must be a system intended for all countries and all pursuits. The earth is cantoned out, and put into the possession of distinct tribes. If all the clans of the world were to send each a representative to a general council, we may suppose that such a council would present many points of discrepancy. But were they all to take back the Christian system to their respective tribes, they would take back a system suited to man in all his pursuits. The purity of its morals has extorted an unwilling testimony, even from its opposers; whether it be suited to men in a degraded condition, is no longer a dubious question. This question can be easily answered among the huts of Greenland, or among the savannahs of the West Indies; you may find an answer in rounding the capes of Africa;* we may read largely of the influence of Christianity in the books of Moravian ministers, and there are no earthly volumes more delightful to the pious mind.

But whilst men pursue various callings, it is equally clear that they are placed in various ranks. All understand the antithetical distribution of men into princes and peasants, beggars and kings. We are commanded to pray for all in authority, which injunction seems to look as if Christianity intended eventually to control the passions of kings. The apostle sometimes stood before those who wore the imperial purple; but how quickly could he veil his intellectual greatness, and appear before some poverty-stricken habitation, an embodied image of Christian lowliness. There is scarcely any view of the ministerial office so apposite, as to consider it in the light of a moral martyrdom; we mean not the martyrdom of the stake. The chains of persecution have been melted, link by link, in the glow of

* See Campbell's Travels in South Africa.

civil liberty. But the insidious smile of approbation, the caress of friendship, the unction of flattery, and the swelling note of admiration, demand painful self-denials; but whether men flatter or oppose, the minister must cultivate the spirit of universal love. Charity survives the decay of every artificial accomplishment, animated by such a spirit, the minister can go abroad upon his high commission, and find a lodge in the glade of the wilderness, or become a guest in the mansions of crested opulence. We cast valuable things into precious urns, and he casts into the urn of his affections that chaplet of endless existence, which he descries on the temples of every man he beholds.

But the spirit of the age,* imposes some obligation on the ministry, to extend the influence of Christianity over the different pursuits of men. Many of the fairest portions of the earth lie under the sway of superstition. There are islands where the people build alabaster altars, and then crimson them with blood from the veins of their children. But there has been a new gush of missionary enterprise among Christians. Whilst the arts are replenishing the world with their comforts, Christian benevolence is simultaneously pouring from her horn its mellow fruits, or at least planting those germs which will soon stock the earth with moral plenty. We are aware that this benevolence has, in its effects, been compared to the adventures of the crusaders. The time has been when all Europe was in motion, to recover from the Saracen the sepulchre of our Lord. For this purpose kings emptied their coffers, and empires poured forth their exasperated legions. These events have been traced by the historian Mills, and celebrated in the verse of Tasso. But even the embellishments of the muse, cannot hide the points of difference between the spirit of the crusades and the spirit of this age. There is a difference of origin, for the one was the effect of superstition. There is a difference in the means, the one marshalling the pomp of kingdoms. There is a difference in their object, the one aiming at the conquest of Palestine, the other at the conquest of the world. There is a difference in success, the one was soon driven back from an empty sepulchre, whilst the other has stripped whole islands of their gods.*

But there are other reasons, which render this general application of Christianity necessary; reasons before which every other consideration vanishes away. Is it not natural to lose the remembrance of the moss-crowned dwelling, when we look upon some castle lifting up its magnificent turrets? Might not the discoverer of America have been less astonished at the island he first saw, when his keen eye was rolling in amazement over a measureless continent? Look, then, at the solemn circumstances in which men are placed. By nature, we are fallen away from the holiness of Heaven. We are under a law, and there is no way of getting clear of the penalties of this law, but by a cordial reception of Christianity. This Christianity must be immediately embraced, or its blessings may be immediately forfeited. When Ledyard was asked, at what time he would be ready to go on African discovery, he answered—to-morrow. But when we urge the reception of Christianity on men, they must answer, we will embrace it to-day. Whilst they procrastinate, death is build-

* The writer has no allusion to new discoveries in Theology.

* See accounts of the missions to the Sandwich Islands. A pleasing picture of the effects of missions may also be found in Steward's voyage to the South Seas.

ing their tombs, and when they lie down in them they cease to dream. The key of the sepulchre lies useless by the side of the mouldering arm. The heavens may smile in gladness, but their blue spots are unnoticed in the grave. Spring may renew the foliage of the willow, or autumn may cover the earth with yellow leaves, but to them who sleep in death, the rise of a kingdom is no more than the vernal birth of a flower, and the decay of an empire, no more than the autumnal fall of a leaf. Thunder is no more heard in the grave, than the sheep bell at the evening hour—

"The storm that wrecks the winter's sky,
No more disturbs their deep repose —
Than summer evening's latest sigh
That shuts the rose."

But look away from the grave* to that eternity in which men will speedily be involved, and we need not wonder that the apostle should have been wrought upon by affection for the multitudes he addressed. We may suppose, for a moment, that the existence of all men is to end with their natural life; then would there be no necessity, comparatively, for the extension of the Christian system. Then might the apostle have continued with propriety at the feet of his Jewish master, and wrought sedulously in the mine of Hebrew Learning. He might have continued to be the favourite of the tribe of Benjamin, or the idol of an unbelieving nation. But Christianity had so influenced him as to fill his heart with exuberant tenderness to men, simply because men were immortal. Under this influence, in defiance of the vengeance of kings, he shed the tints of holiness, taken from objects within the veil on high, over the vast spaces of the Roman empire. That empire then comprehended the northern shores of Africa; it encircled the waves of the Persian gulf and the Caspian sea: it coursed through the snows of Scandinavia, and clasped in its gigantic arms the pillars of Hercules. To one and the same metropolis, on the Tiber, the Druid sent forward his sylvan hatchet, the Lydian collected his offering from the sands of Pactolus, and the Jew from the bed of the Jordan: and last but not least, Athens entwined her olive wreath around the brows of the Cæsars. But it is clear that Christianity introduced rapid changes into the religious systems of the empire.* In the time of Pliny, the temples of Paganism were emptied of worshippers, and in introducing these changes, Paul had no slight agency. His affections were not what Byron calls a fountain watering the desert. He has those among his successors in the ministry, even at this day, who are willing to copy his example. They watch for souls in the far off wilderness, while the clarion of renown is sounding aloud the ascension of others to the hill of fame. These men are happy, though they have given up the lucrative employments of life. Men take pains, with a view to gain inferior objects. The miner is buried for years from the sight of his fellow men, the mariner visits all climes, and the Indian hunts whole moons together in search of game. Why then should the ministry plead exemption from toils? Why this anxiety about the place where we labour, rather than about the fidelity with which we labour? all this, too, when the nightfall of death is precipitating itself upon the people.

Having indulged in these gene-

* We know of no better didactic poem than the Grave, by Blair, of Athelstaneford. It is severely handled by the translator of Lowth's Lectures on Hebrew Poetry. Were criticism our object, it would be easy to show that the animadversions of the translator are groundless.

* See Gibbon's History, and Bishop Watson's Reply.

ral views, we shall state definitely, what this rule requires of the ministry. It requires the consecration of intellectual gifts to the good of the human species. A man who has become eminent may find some difficulty in occasionally laying aside his learning, that he may be useful to the ignorant. Any one can see that it would be more difficult in a man of commanding intellect, like Bishop Horseley,* to comply with this rule, than for a man of the comparatively moderate abilities by which Bishop Wilson was distinguished. He who could call Sir Joseph Banks a mere amateur in science, must have had no common view of his own understanding. But however large the attainments of a minister, it is his duty to devote these attainments to usefulness. There is no person more worthy to be shunned than the advocate of Christianity who becomes stately from applause. On the contrary, there is no object more worthy of veneration than the minister whose studies are all consecrated to the good of men. Such a minister was Watts, of whom it was said, that he hurried, with all his attainments, to the service of the sanctuary.†

This rule requires the ministry to be watchful over their conduct. They ought to adopt any course of action which is likely to draw men to give attention to their eternal interests. We mean, certainly, any conduct which does not involve in it the absence of principle. Far be it from us to approve the determination of those ministers, who, from incorrect views of this rule, join in the revels of the licentious, in the song of festivity, in the pleasures of the chace, and in the sports of the field. Such make themselves all things to all men, that they may lose all and gain none. But that minister accomodates himself to this injunction who daily watches over his words and actions, in his intercourse with society. Anxiety is seen in his countenance, and he is always giving attention to the welfare of the people. He stands on an elevation, but he is kind to all, condescending to all, for his Saviour's sake. There is a fountain in Egypt always cool at noon, but warm at midnight. If partial coldness pass over his heart amid the cares of the day, you may hear him confessing it at the midnight hour. Of such a man you may demand any thing, save that which implies moral dereliction.

This rule ought, at least to some good degree, to subdue the prejudices of the ministry.* They are subject to like passions with other men. In their intercouse with society, they meet with diversity of opinion, and have often to encounter conflicting sentiments. The church is divided into many branches. We would not inculcate that latitudinarianism for which our times are distinguished. If we love any thing, it is that part of the church in which we were born. Still, the heart of the minister must love all, if he would gain some. There is a flush on his af-

* Warburton was a man of strong intellect, but he advises Doddridge to write no more practical works. His words are —"The learned claim you."

† The reader may find a model for a minister, either in the memoirs of Professor Francke, of Halle, or in the life of Oberlin, pastor of the Ban de la Roche.

* Some ministers surrender their prejudices too easily. Robertson became the correspondent of infidels. But nothing better could be expected of the man who writes, in one of his letters, that he would prefer giving up the ministry, that he might exclusively devote himself to historical literature. Swift must have looked like a stray sheep in the pulpit. Sterne was fond of the race-field. Alas, poor Yorick! Maturin said that his sermons sold badly, and therefore he wrote novels that would sell. H. Martyn, L. Richmond, and Wolfe, surrendered prejudices, but not their prejudices against vice.

fections, wider than that which spreads itself over an evening sky. He may not be a follower of Wesley, but Wesley left the footprints of his zeal on our southern sands. He may not be a follower of Luther, but Luther dismembered the compact realms of the Pope. He may not be a follower of Cranmer, but the fires which consumed him are always gleaming on the page of England's eventful story. He may not be a follower of Calvin, but the Genevese reformer influenced all the cabinets of Europe, and Mont Blanc is not more lofty in nature than was his genius in morals.

The people may be broken into denominations, but Bishop Burnet, after journeying on the continent, said, that among them all, he found good and pious men of different sects of Christians. We cannot feel any thing but what is expressed in the sentiment of the poet:—

"Distinct as the billows, but one as the sea."

This apostolick rule requires of the ministry to aim at the salvation of all men. We may find an illustration of its influence, in that zeal which prompts many to undertake perilous missionary labours. Difficult these labours certainly must be, but when Vasco de Gama doubled the Cape of Good Hope, he was rewarded by the fragrant spices of India. Happy men! they overtake the Arab on his oasis. They meet the Persian in his citron grove.* They bend in company with the Jew, over the tomb of their Master, and say, "He is not here, he is risen." They plant the missionary tent on Tabor and Carmel. They leave their sail on the Niger, and their weary feet are sandalled beside the waves of the Nile, Thus making themselves all things to all men, such intrepid advocates of Christianity will soon distribute the commands and consolations of religion through all departments of society, and through all the zones of the earth.

* The writer can sincerely recommend to the reader a little work, entitled Hints on Missions, by James Douglas, Esq. He is not prepared to acquiesce in all the views of that distinguished author, but the literary reader will be gratified by the novel and ingenious discussions of his work. These Hints are not to be less valued, because they come from a layman. Addison, Boyle, and Beattie, declined the clerical office, because, as laymen, their testimony in favour of Christianity, might appear more disinterested.

For the Christian Advocate.

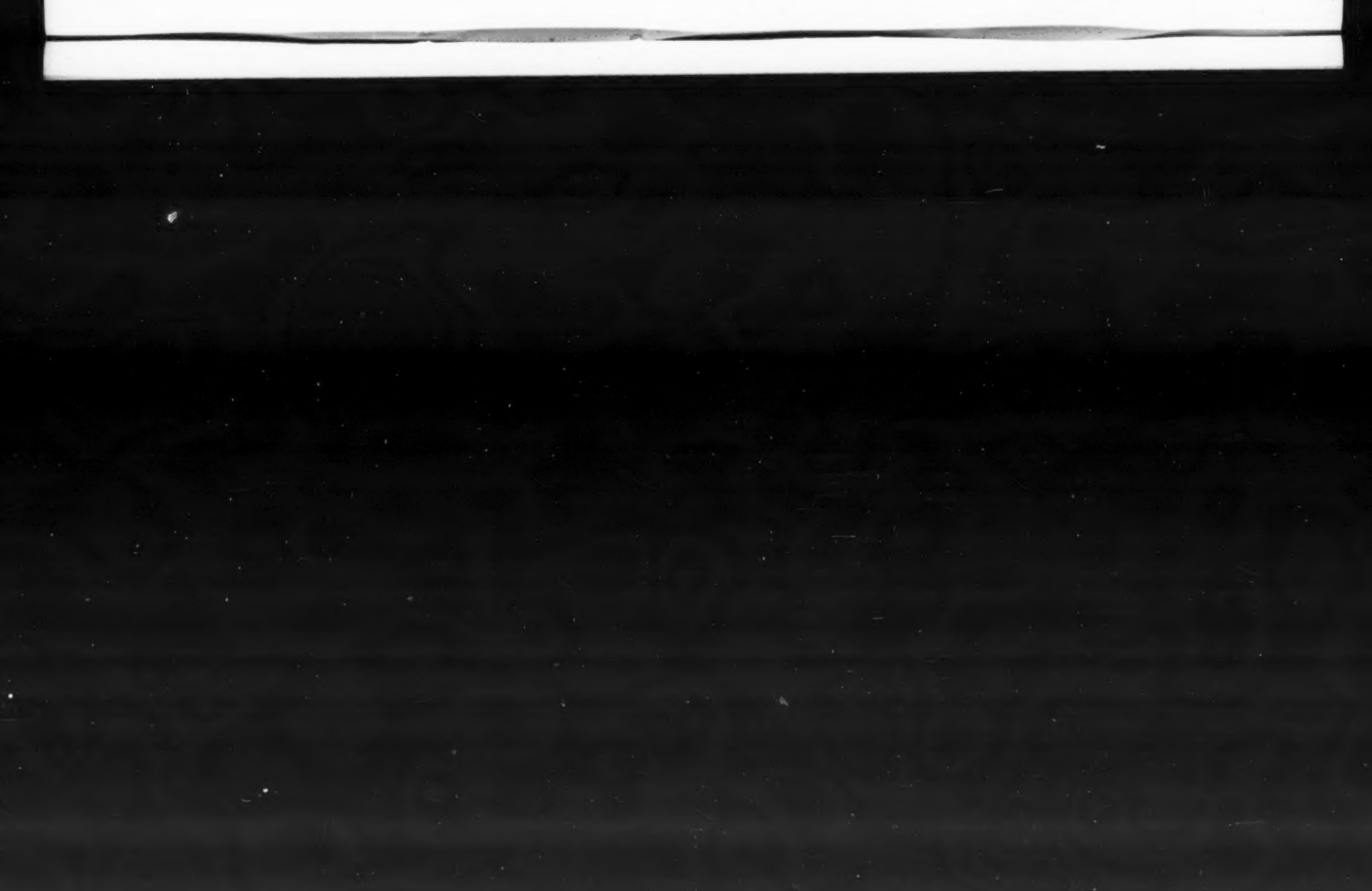
SOME THOUGHTS ON THE SUBJECT OF ATONEMENT.

The notion of an atonement for sin in the abstract, or that Christ's obedience unto death was not vicarious, but a general and indefinite exhibition of the righteousness of God, is wholly inadmissible. Because—

1. It is irreconcilable with the plain and reiterated testimonies of scripture.

2. It removes no difficulties, alleged to belong to the contrary scheme, but increases them in number and magnitude.

1. It is irreconcilable with scripture, which teaches variously and explicitly, that Christ's obedience unto death was vicarious. This the whole system of sacrifice plainly taught, and was designed to teach. We take it as admitted, that sacrifice was of divine institution, and designed to prefigure the death of Christ. "Without shedding of blood is no remission;" and the benefit had special respect to the person, or persons, for whom the offering was made. Every pious offerer connected with his sacrifice the confession of his sins, and thus obtained the remission which his sacrifice was the instituted means of obtaining. Substi-



tution and death for death were obviously represented, in a manner intelligible, and strongly emphatical. None but the guilty offered, and on their behalf was the offering made. If not vicarious, why this special designation? why required of them on account of their sins, and with a particular confession of their sins? The prophetick scriptures on this point, speak in perfect accordance with what the whole sacrificial system exhibited. Messiah "was wounded for our transgressions, and bruised for our iniquities"—"he made his soul an offering for sin"—"the Lord laid on him the iniquities of us all." And in accordance with these statements is the application made of them by Christ and his apostles. His "body was broken for us"—"his blood shed for many for the remission of sins"—"we have redemption through his blood." His blood is recognized as the meritorious cause of that redemption. "He once suffered for sins, the just for the unjust." Sins were the direct procuring cause of his sufferings; and in the room and stead of the unjust did he suffer.

2. This scheme of indefinite atonement removes no difficulties attending the contrary scheme, but increases them in number and magnitude.

It is agreed on all hands, that there is a departure from the regular course of strict justice,* which would have been the execution of the threatened penalty on sinners themselves. The question then is, what view of this matter is most in accordance with scripture language on this subject, and supposes the least deviation from the regular and undiverted course of justice? We hesitate not to answer—It is that which considers Christ's obedience unto death as strictly and truly vicarious. In this case a person, *sui juris*, who has "power to lay down his life, and power to take it up again," voluntarily submits to bear the punishment deserved by man; and justice so far yields, as to admit this voluntary substitution. This admission is all that differs from strict justice. In the obedience and death of the substitute, the law is magnified and made honourable, and vindictive justice has its full penal effect. The threatened curse is in full measure executed, and the sinner's debt is paid to the uttermost farthing. The believer who pleads this atonement is justified by a righteousness perfectly commensurate with law and justice. There has been rendered for him, by the admission and consent of justice, the full measure of obedience and suffering which were due: so that God is just both when he pardons, and when he bestows on the believer eternal life, as the reward of perfect righteousness; and justification is in fact what the very term denotes—an *adjudging* of a moral agent to the full rewards of righteousness, in consideration of the demands of that law being fully satisfied, under which he was placed. Christ is to him "the end of law for righteousness." Neither does his escape from punishment, nor his possession of eternal life, rob the law of God; but "grace reigns through righteousness unto eternal life by

* We are not prepared to admit that there is any *defect* of strict justice, when *a full equivalent* is readily accepted by an offended or injured party, in place of the *precise penalty* incurred. There may be the exercise of benevolence by the offended party, while the full demands of justice are rigorously exacted. And such was the fact in the redemption by Christ. If the acceptance of *a full equivalent*, in place of the infliction of the *identical penalty*, be thought and called "a departure from the regular course of strict justice," we are not disposed to contend; although we see not how it can be correctly said that there is any *departure* from strict justice, when all the demands of justice are strictly made, and strictly satisfied.

EDITOR.

Jesus Christ our Lord." Thus "God is just, and the justifier of him that believeth in Jesus." As we before said, the only departure from strict and regular justice, is in admitting that an innocent person, who was fully competent to the work, should voluntarily be "made under the law, to redeem them that were under the law," by doing and dying for them.

Let us now examine the other views of this subject, which considers Christ's obedience unto death, as in no wise vicarious—That his sufferings were not the punishment of sin, nor the fulfilment of law, nor a satisfaction to justice; but an abstract exhibition of God's hatred of sin—Not of man's sin, nor of the sins of any creatures, but of sin under a general and abstract view. That in virtue of this exhibition having been made, God might, consistently with the honour of his moral government, bestow pardon and eternal life on whom he would. This scheme involves in it a wide and manifest departure from justice, in two respects.

1. Christ, a perfectly holy being, bears "death, the wages of sin," though no sin was, *in any way*, charged upon him. He did not suffer because guilty, nor voluntarily for the guilty. He was not under any law, yet he suffers and dies, just as a transgressor of law deserves to suffer and die. Justice, it is said, could not admit that, even with his free and full consent, the punishment of man's iniquities should be laid upon him. Yet that same justice, it seems, can admit the sufferings and death of Christ, without any special relation to law, justice, or sin. Is not this a far wider departure from justice than the admission of the voluntary vicarious sufferings of Christ? In the latter case, we see sufferings and death as the penalty of the violated law; in the former such relation is not only unseen, but is explicitly denied to exist. Besides, I am wholly unable to see how such a dispensation exhibits God's hatred of sin. Had Christ been a sinner, or had his sufferings been, in any way, the punishment of sin, then the exhibition would have been intelligible and distinct: but as the case is supposed, I see no testimony of God's hatred of sin; for in the subject of those awful sufferings, there was no sin, personal or imputed. The sufferings were not the penalty of any law violated; they were not a satisfaction to justice in any way offended. It would appear to me more natural and easy to view it as an exhibition of hatred to perfect holiness. Intelligent creatures, who witnessed his sufferings and death, might reasonably inquire—why those awfully severe inflictions? And were it answered—to show God's hatred of sin: the question would return—what sin? his own sin?—no: then what sin? Sin in general, is the answer. But what connexion or relation, it may still be asked, is there between his sufferings and sin in general? I can see no special connexion or relation whatever. His sufferings are not admitted to be the penalty of any law violated; nor the punishment of any sins which have been committed any where under the government of God. He was holy, and was not in a vicarious way related to any sinner, nor answerable for their offences. Yet "it pleased the Lord to bruise him, and put him to grief." Surely in these disconnected, unrelated, and unmerited sufferings of perfect innocence, we see any thing else than an awful testimony against sin.

As I pass along, I see a father chastise his son with great severity. My first impression is, that he must have committed some grievous offence. On inquiry, I find that he has in no way offended. It now occurs to me as possi-

ble, that he may have generously consented to bear what was deserved by some one, whom he affectionately loves, and who is less able than he, to endure the merited chastisement. But I am assured that this too is not the fact. I feel perplexed, and the proceeding is to me the more unaccountable, because I know the father to be eminently affectionate, wise, and prudent. The explanation, at last, is given. The father designs this as a display of his deep abhorrence of profane and licentious conduct. He intends to make manifest to all around, by this severity, that he feels an irreconcilable detestation of such conduct. Now, while I admire the design, I cannot but think that the means are very strange and irrelevant; and that special kindness to his son, and express disapprobation of the guilty, would have exhibited his state of feeling more intelligibly, and with more monitory effect.

In this view of the sufferings of Christ, there is a departure from justice, incomparably wider than in his sufferings regarded as strictly vicarious.

2. The same thing is true as respects the justification of those who believe. A sinner who has in ten thousand instances violated the law, and never perfectly obeyed it in any instance, is not only pardoned, but justified, and entitled to eternal glory. "It is, therefore," says one writer, "a real departure from the regular course of justice, and such a departure from it, as leaves the claims of the law on the persons justified, forever unsatisfied." With what propriety, I ask, can this be called justification? It is a case with which justice has nothing to do. God may be gracious in saving sinners, but he is not just: nor does he in this view justify any believer in Christ. Justification can take place only on one of two reasons, either perfect innocence, or the demands of the law being otherwise fully satisfied: neither of which reasons are supposed to exist in this case.

As to the question, which scheme departs farthest from justice? there can be no doubt. The scheme we oppose expressly admits that in the justification of a sinner, justice and law have none of their demands. His sins have not been expiated by the obedience of Christ; he is not made legally righteous. There is in this case a total abandonment of the claims of justice and righteousness: and in contradiction to them, the sinner enjoys not only impunity, but the most exalted rewards of righteousness, even eternal glory. This scheme of abstract atonement it is supposed so accounts for the salvation of a sinner, as that his "pardon is absolute, and an act of mere grace; and of grace on the part of God the Father, as well as on that of God the Son." But we think, if it be an objection to the grace of the other scheme that it supposes satisfaction made to Divine justice, the same objection lies against this scheme also, when fully examined. An atonement, it is admitted, has been made; and that if the salvation of man had not been designed, it would not have been made. But, moreover, it was made with special reference to the sinner's salvation; every sinner is justified in consideration of it, and not until he has acknowledged the wisdom and necessity, and pleaded the benefit of that atonement. Justification, then, in this case, is not in all respects an act of mere grace, but involves a regard to an atonement made, as manifestly as when Christ's death is considered as strictly vicarious.

Farther—the justification of sinners, it seems to be thought, is not of grace, if Christ paid for them the demands of the law. Why not? Though it be in its general

character a dispensation of justice, it is to man *wholly of grace.* There is grace, on God's part, in admitting a substitution, and accepting the sinner on his pleading that vicarious satisfaction. In the plan of redemption, God the Father maintains the rights of the divine government and authority; and I see no objection to the grace of man's salvation, though the Mediator paid the uttermost farthing, whilst the benefits of his mediation are given to man most gratuitously. The divine plan secures a perfect satisfaction to the law. It is a mattter wholly between the glorious persons of the Trinity. And having made a wise and holy adjustment, with a view to the salvation of sinners, they bestow it on man according to the riches of divine grace. The Scripture speaks of grace, not so much with respect to the motives or measures of God's acts in themselves, as in their effect on men.

The special application of the effects of atonement, is as much a matter of sovereign pleasure, and distinguishing grace, on the vicarious plan, as on the other. An atonement for sin in general, it is said, leaves it as a matter of sovereign pleasure to whom it shall be applied. True; but God's purpose ascertained to whom this application would be made. This purpose also ordained the death of Christ, and ascertained to whom *that* application should be made. In either way, the sovereign freedom and grace of salvation is the same.

The scheme of abstract atonement, therefore, removes no difficulties alleged to belong to the contrary scheme; but increases them in magnitude and number. M.

MENTAL SCIENCE.

Radical Principles brought to the test of Revelation.

Truth is worthy of being sought, examined, and treasured as precious and imperishable. But it has often been said, no certainty can be gained in mental science. Attainments in this department are only theories, which may or may not be true: these theories are built on mere speculation, contradictory, unsettled, and changing as often as the fashions of the times. Now in sober earnestness, we believe the above representation has more of truth than of caricature or prejudice, in its application to the multiplied theories for explaining mental phenomena which have prevailed for ages. Even since Bacon furnished the key to knowledge, and taught men how to explore the recesses of philosophy, this department has been left mostly in the hands of speculative theorists. It is not now entirely rescued from the mysticism and dogmatism of theoretick speculation; and we fear it is not likely soon to be so rescued. There is ground for strong prejudice, not against the science itself, but against the manner in which multitudes have written and spoken on the subject; and against the unwarranted application of the speculations.

Every man who now undertakes to write or speak on the subject, is met by this prejudice, and will be considered by many judicious and good men as enamoured of deceptive and uncertain speculation. We propose now to disabuse ourselves of such an imputation; and we think this can be done in two ways —by a fair and candid examination of the method which we have pursued, and which we have called *inductive*—and secondly, by bringing the radical principles of our articles to the test of divine revelation. If we do not greatly mistake, both these ways will bring us to the same result, and conduct us to the truth.

The first method will ascertain the facts as they exist, together with their character and relations, which must be true. If this method

be properly understood and followed, there can be no doubt of what is fully ascertained. The only difficulty that can be found in this method, occurs in the process of examination. It is confessedly difficult to adhere rigidly and throughout to the inductive method. In a subject so abstracted in its nature from material things, which claim so much of our attention and contribute almost solely to form our habits, an honest mind may mistake some part of the process and substitute theory for fact; this being done in the examination of radical principles, the whole result may be vitiated. For we maintain that facts, truly estimated, constitute the whole science: consequently if some are mistaken or falsely estimated, it will be analogous in the end to the results produced in arithmetical calculations, when a false value is applied to some of the numbers employed. But difficulties are not to be esteemed impossibilities. We think this whole subject may be so examined as to dispel all reasonable doubts, and bring us to a satisfactory conclusion. It has been our object in the preceding articles to examine facts as they are found, without regard to theory. If we have succeeded in our object, it is unnecessary to reconsider the inductive test in this place. We call upon all those who are accustomed to examine their own minds, to bring the radical principles of these essays to the inductive test, and we fearlessly abide the result. If we have made a mistake in any fact, or in the estimation of any fact, we shall be glad to correct it, and ascertain the whole truth. We pass over this method for the present, and proceed to bring the radical principles, which we think sufficiently ascertained for the purpose, to the scriptural test.

We have said, an honest mind may err in the inductive process, therefore, let the principles of our philosophy be brought to the standard of divine revelation. But even in this process there is a liability to error, against which we should be specially guarded. There is a strong propensity in men to interpret the holy scriptures by *theory*, and not on philological principles. This method will prove any dogma, however absurd, provided it correspond with the theory. By using a theory which gives a peculiar shade and meaning to all those passages of the scripture which recognise the phenomena and principles of human action, that particular theory will be established, however absurd in itself. Great care should therefore be taken, first to ascertain the meaning of such passages as develope the laws of human action and faculties of mind, from the legitimate rules of interpretation. This difficulty will be readily appreciated by the careful and conscientious interpreter of revelation.

We mention one other ground of liability to err: taking detached portions of the scriptures, without due regard to the scope and intention of the writer, the *usus loquendi*, and all appropriate methods of ascertaining the mind of the spirit. But if we can ascertain the true meaning and intention of the Holy Spirit, and find the principles and laws of the human mind recognised in the bible, we shall have a sure test by which to estimate any given principles of mental philosophy. We shall endeavour to take such a course in the present examination. In doing this it is not necessary, nor will our limits permit us, to attempt the interpretation of all those portions of the scriptures which refer to the radical principles of mental science, or which may be supposed to recognise the elements of true philosophy. It will at once be perceived that such an extended examination would furnish a volume instead of a brief essay. That on which we intend particularly to insist is,

that all the radical principles of mental philosophy which can stand, must be brought to the test of the scriptures, fairly and philologically interpreted. And while we insist on this, we shall adduce a few examples to illustrate the principle. A few cases, if they be fair specimens, may as truly and satisfactorily prove the doctrine, as to go over the whole ground and attempt to collect all those passages which recognise the facts in this science. Some of those facts are so obviously on the face of the whole bible, that it is scarcely necessary to mention them at all. This is one feature of divine revelation which adapts it so precisely to the wants and condition of men.

We have said that "all the high and holy communications of revelation are made to man, and principally respect his mind. The character of man's immortal spirit is there described; its present obligations are defined, and its future prospects indicated." In the application of this doctrine, we may be sure that the facts, which constitute the basis of all correct mental philosophy, will be found in the infallible revelation. We are not sure that the facts will be found together, and arranged in systematick form. It was not the intention of God's revelation to teach men a system of mental philosophy, but all the facts which are the elements of the science must be directly or incidentally recognized. Were it not so, the document would be imperfect in its adaptation to men's condition, and fail to accomplish the object for which it was given.

We have also said that "all men are governed in their interpretation of many things in the bible, by some principles of mental science, which they have adopted. This is matter of necessity, inasmuch as many directions refer men to their own consciousness of mental phenomena." This we still affirm, and therefore insist, that all the radical principles of mental philosophy so employed, in order to be safe, must accord with facts, and be tried by other portions of revelation, which distinctly recognise the facts as they actually exist. Otherwise theory may be substituted for fact, and speculation for dictates of the Holy Ghost. But we need not here pursue this topick, because we have already stated the doctrine in our remarks on the proper method of investigating this branch of philosophy. The reader will find those remarks, as they are connected with some other important principles in vol. IX., pages 125 to 131.

We now proceed to the examination proposed, which is the principal object of this article. Here it may be proper to collect the *radical principles* of our essays, and state them briefly in connexion, that we may distinctly perceive what are to be examined. So far as will be necessary for our present purpose, the following enumeration will be sufficient.

Mind is a simple, immaterial, spiritual substance, cognizable by its exercises. This mind has three distinct faculties, which we call understanding, heart, and will; and to which we ascribe all mental phenomena according to their appropriate classification—the doctrine of motive and of ultimate and subordinate objects—the doctrine of freedom and of power—and the doctrine of responsibility.

When this enumeration shall have been brought to the test, and found to correspond with the infallible standard, whatever parts of the system remain will be readily seen and proved.

The *radical principle*, with which we commence, is, that the human mind is a *simple, immaterial, spiritual substance.* If this be not true, the very subject of all our

investigations has been mistaken; and all our inquiries are worse than lost. If this will not bear the test of revealed truth, we shall have occasion to proceed no further. But on this principle we encounter very little opposition from any believer in divine revelation. The doctrine in its length and breadth, is so conspicuous on the pages of that infallible word, that there is almost an entire agreement among all who receive the document as inspired. Still, it may be well to examine the alleged principle, and compare it with a few passages selected from a great multitude. If we have proved any thing on this topick, we have ascertained that mind is the permanent subject of those numerous and diversified phenomena, of which we are conscious, and which differ in their nature and laws from all that pertains to matter. This permanent spiritual substance we call *mind, soul,* or *spirit.* The scriptures, in the common translation, use the same terms, and add one most important item of intelligence concerning its destiny: it is *immortal.*

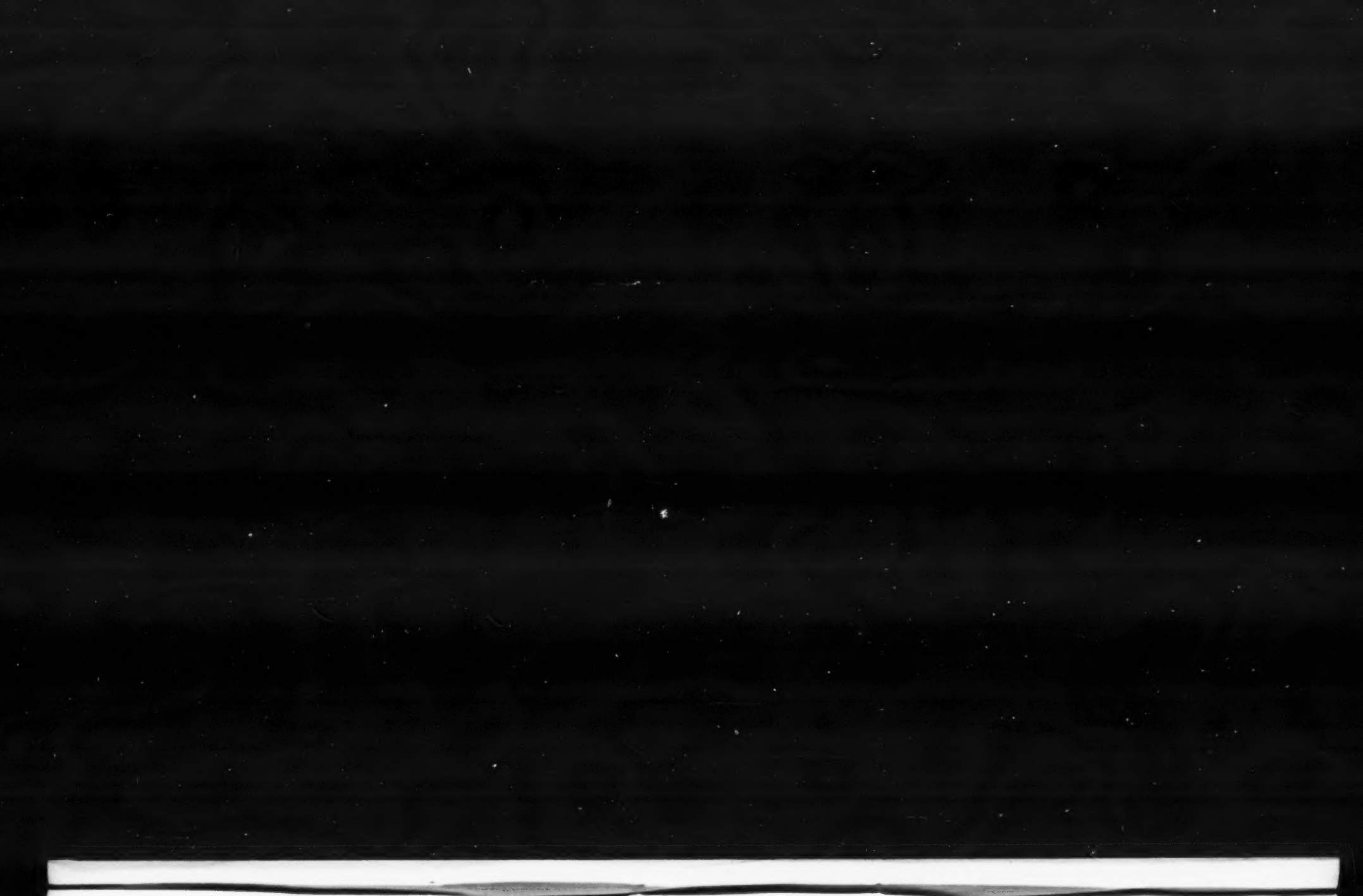
The Hebrews employed three terms with great frequency to denote this incorporeal part of man. Those terms, it is true, have various other significations, but it is not possible to doubt, that they are often used for the purpose here alleged. And we consider it unnecessary to attempt any protracted inquiry into the radical meaning of those terms. A few passages containing each of the terms, will be entirely sufficient to furnish an undoubted test in the present case.

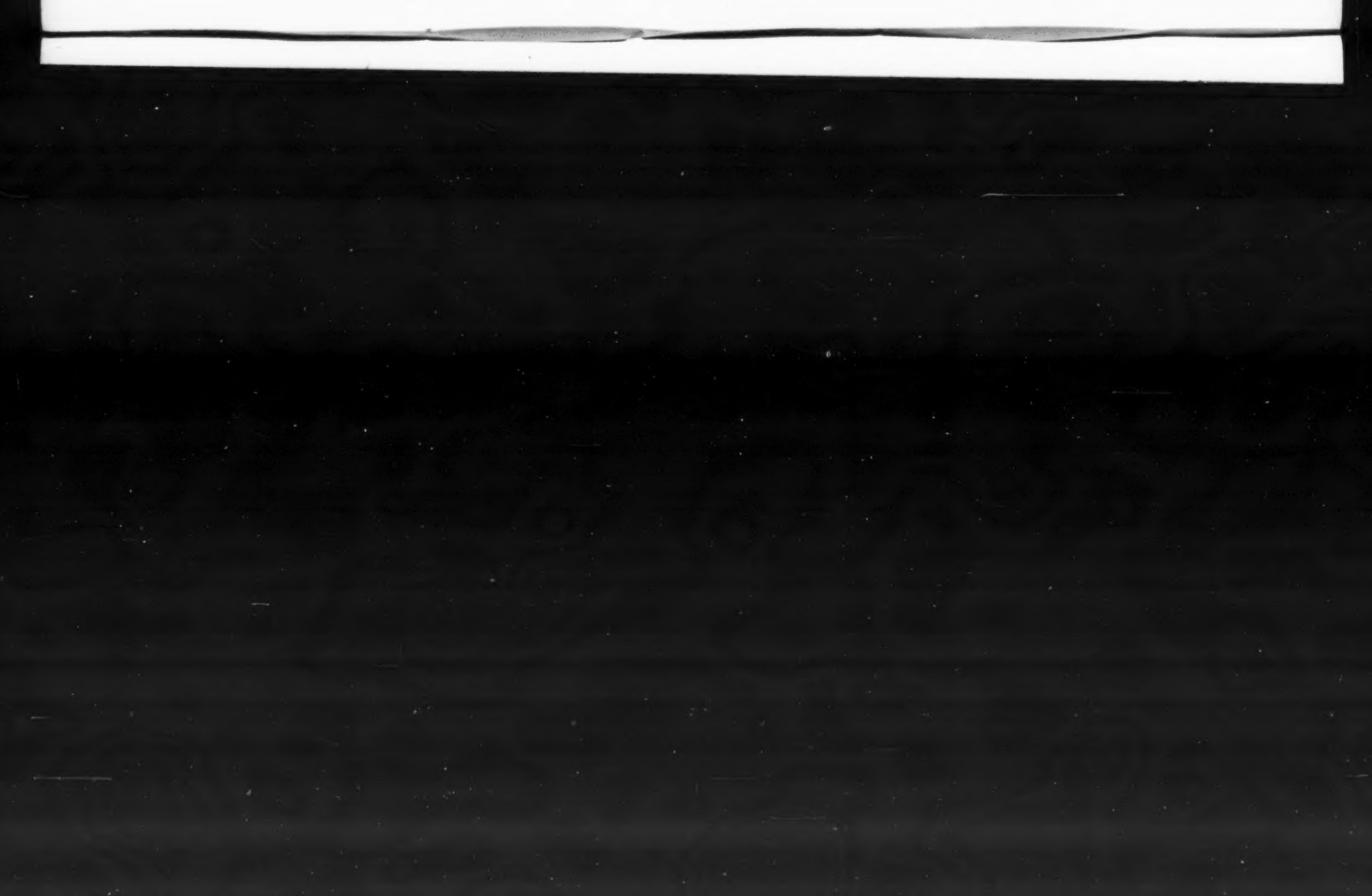
The first word alluded to above, is נפש, which is employed in Gen. ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living *soul.*" With reference to this Hebrew word, it may be proper to say that the sacred writers have used it to denote *respiration, a living creature, and the animal economy;* but neither of these can be intended in application to the soul of Adam. We might cite multitudes of other passages where the immaterial soul of man is intended, but a few will suffice. Take Gen. xxxv. 18. "And it came to pass, as her [that is, Rachel's] *soul* was in departing," &c. We know that it has been said this *soul* intends her breath, but if she had an immortal spirit, it is certainly most natural and most rational to suppose that the historian intended to refer us to its departure. The same term is used in 1 Kings xvii. 21, 22. When Elijah prayed, "let this child's *soul* come into him again;" and the recorded answer to his prayer is—"the *soul* of the child came into him again." Can any one doubt that this Hebrew term here refers to the living, immaterial spirit of the widow's child? We think the circumstances of the history render its meaning exceedly plain. Take one specimen of God's command to Israel, from Deut. xi. 13—"to love the Lord your God, and to serve him with all your heart, and with all your *soul.*" This must mean something in men not corporeal; and if so, it includes all that belongs to their spirit. Take another passage from the prophet Isaiah, chap. lv. 3. "Incline your ear, and come unto me: hear, and your *soul* shall live." We consider this decisive in its reference to the immortal spirit. We cite only one example more, and that is from Ezek. xviii., 4. "Behold, all *souls* are mine; as the *soul* of the father, so also the *soul* of the son is mine: the *soul* that sinneth it shall die." The testimony of these passages, and of multitudes more, is conclusive that the Hebrews used the term above mentioned to designate an immaterial, spiritual principle in man.

The next Hebrew word above alluded to, is נשם, which primarily signifies breath, but is applied in its secondary meaning to the incorporeal spirit. Job asks, chap. xxvi. 4—"Whose *spirit* came from thee?" It is a question which Job puts to Bildad, in the cutting reply which he makes to the allegations of his friend. Solomon has used the same term, Prov. xx. 27, with application to the soul of man; "The *spirit* of man is the candle of the Lord." But there is a passage in Isah. lvii. 16, which is very decisive. "For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the *souls* which I have made." This solemn declaration of Jehovah concerning the *souls* which he had made, must have reference to the incorporeal spirit, and decides the meaning of the term as here used. It can have no other application consistent with the scope and design of the preceding and subsequent verses.

The remaining Hebrew word is רוח which has nearly the same signification as the first, and is translated breath, wind, air, and spirit. It is very often used to denote the immaterial soul of man. We cite a few of the many. The prayer of Moses and Aaron is worthy of notice, Num. xvi. 22. "And they fell upon their faces, and said, O God, the God of the *spirits* of all flesh, shall one man sin, and wilt thou be wroth with all the congregation." Moses used the same form of expression, "God of the *spirits* of all flesh," as is recorded in Num. xxvii. 16. In the thirty-first Psalm, verse 5, we have the words of David, "into thine hand I commit my *spirit*." To the same purpose is the sentiment of Solomon, Eccl. xii. 7—"The *spirit* shall return unto God who gave it." In the prophecy of Ezekiel, chap. xi. 5—"Thus saith the Lord—I know the things that come into your *mind*, every one of them." Evidently this *mind* is the *spirit* of man recognised in the other passages by the same Hebrew word, and which in Zach. xii. 1, it is said, "the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the *spirit* of man within him." These passages are sufficient to show a prevalent meaning in the use of those terms in the Old Testament—a meaning which need not be mistaken, and which cannot, without violence to the plain import, be applied to any thing else than the immaterial soul of man. Can any man read attentively these and hundreds of other similar passages, without perceiving that such a spirit is ascribed to man, and that it constitutes by far the noblest part of his being? We think not. But we have yet to examine some passages of the New Testament, where we find the same principles recognised.

The Greeks used several terms to designate this immortal and incorporeal principle. More commonly two are used in the New Testament, viz. πνευμα and ψυχη, but νους and διανοια are sometimes used. These words are not invariably used in the same sense, nor are they precisely synonymous in their meaning. What we affirm is, that the sacred writers have used all these terms to denote the same thing. We have not room to discuss the various meanings of πνευμα, nor is it necessary, since the principle which we allege is so conspicuous throughout the New Testament. It is doubtless true, that πνευμα, like the Hebrew word for which it is used in the Septuagint, means breath, air, and wind. But it may be doubted whether the New Testament writers ever use it for wind. It is rendered wind in but a single passage, John iii. 8, and the correctness of that translation is questionable. However that may be, it is perfectly certain that the





New Testament writers applied this word to something belonging to man, and something distinct from the body which it inhabits. It was this πνευμα which Jesus yielded up and commended to the hands of his Father, Luke xxiii. 46. It was the same which the martyr Stephen besought the Lord Jesus to receive, Acts vii. 59. It is the same which knows the things of man, as stated in Paul's interrogatory to the Corinthians, 1 Cor. ii. 11. It is that in which we are commanded to glorify God as well as our bodies, 1 Cor. vi. 20. It is the same which is described as completing the first man Adam, 1 Cor. xv. 45. But quotations might be extended to very great length. All the New Testament writers use this term for an immaterial and immortal soul,

The other word, ψυχη, is frequently used by the same writers in the same sense as πνευμα, but is more commonly applied to life. We had marked seven or eight different shades of meaning, in the one hundred and four times which it occurs in the New Testament. But it would extend this article to unreasonable length to give them here. We cite a few passages to show one of its common meanings, Matth. x. 28—"Fear not them which kill the body, but are not able to kill the *soul;* bat rather fear him who is able to destroy both *soul* and body in hell." To the same purpose as it respects the meaning of ψυχη, is Matth. xvi. 26. "For what is a man profited, if he shall gain the whole world and lose his own *soul;* or what shall a man give in exchange for his *soul.*" See also in Luke xii. 20—"This night thy *soul* shall be required of thee." In Acts xiv. 2, *mind* is used in the translation—"But the unbelieving Jews stirred up the Gentiles and made their *minds* evil-affected against the brethren." See also Phil. i. 27, and Heb. xii. 3. In Heb. x. 39, it is said of believers, we are "of them that believe to the saving of the *soul.*" In James v. 20—"he who converteth a sinner from the error of his way, shall save a *soul* from death." We mention but one passage more, found in the first epistle of Pet. iv. 19. "Wherefore, let them that suffer according to the will of God, commit the keeping of their *souls* to him in well doing as unto a faithful Creator." An examination of these passages, to say nothing of many others which occur, are sufficient, not only to show a common meaning of the term, but to prove the doctrine, so fully ascertained from the Old Testament, of a spiritual existence, antecedent to all its acts, and distinct from its exercises.

For the Greek words νους and διανοια which are sometimes figuratively used for *mind* or *soul*, we refer the reader to some of the passages where they may be found. Rom. i. 28, also vii. 23 and xii. 2; Eph. iv. 17, 23; 1 Tim. vi. 5, and 2 Tim. iii. 8. In these passages, if we mistake not, νους will be found to indicate man's immaterial soul. The following passages may furnish a specimen of the same meaning attached to the use of διανοια, Eph. ii. 3—"fulfilling the desires of the flesh and of the *mind,*" Col. i. 21—"Alienated and enemies in your *mind.*" See also Heb. viii. 10, also x. 16; 1 Pet. i. 13; 2 Pet. iii. 1. To all these many other passages both from the Old and New Testament might be added, which teach in plain terms that man has a soul or mind incorporeal, a simple, spiritual substance. This is a first principle in our philosophy, and which bears the test of divine revelation. We have spent more time on this topic, than was perhaps necessary to prove the truth of the doctrine. But as it lies at the foundation, it seemed proper to give a somewhat connected view of the revealed fact.

The next radical principle to be

examined is, that the mind possesses *three distinct faculties*, which we call *understanding*, *heart*, and *will*, But this, with the other principles, will constitute the subject of a future number. F.

Review.

REVIEW OF SCOTT'S THIRD VOLUME.

Concluded from page 231.

We proceed to offer some concluding reflections, and they shall be brief, on particular points in the character and theology of Calvin. We of course allude to his doctrines relating to the predestination and election of Almighty God. These are the chief grounds of odium against his theology, for which we at once frankly avow that some cause was given. He carried his metaphysical deductions from Scripture beyond the statements of the inspired oracles; he employed the word reprobate in a sense in which it does not occur in the Bible; he alluded too frequently to the secret will and purposes of God, and spoke of men in that point of view so as sometimes to seem to contradict the general tenor of Scripture, and the universal practice of the inspired teachers; and he framed too boldly a system, which was drawn, as he conceived, from Scripture principles, but certainly not found explicitly in the sacred volume.

The consequence of this admixture of over-statement was, that a controversial air was given to Protestantism; that the Lutheran churches were by degrees cooled in their communion with those of Switzerland, and the separation occasioned by the Sacramental question was widened. And, what is worse, the first encouragement was given to all those subsequent systems and courses of preaching, which, going far beyond Calvin, and omitting the sound and practical views, which, in his theology, corrected his opinions on predestination—paved the way for the Calvanistick controversy, and for that decline in vital religion and really Scriptural truth which overstatements invariably occasion. Arminianism, Semi-Pelagianism, cold-hearted orthodoxy without spiritual life, and the acerbity of theological debate throughout the Reformed churches, were in no small measure the consequences of Calvin's incautious language.

But after this admission, let it still be remembered, that his doctrines upon the deep and difficult subject of the Divine purposes, were, upon the whole, no peculiarities of his; that they were not his main subject; and that on nearly all the additional points which have been called Calvanism in later times, he took the opposite side to that which his supposed followers occupied. We will briefly corroborate these statements.

With regard to the first, it is remarkable, as Mr. Scott justly observes, that we pass through more than half of the twenty-eight years of Calvin's ministry without even hearing of the question of predestination. His sentiments were before the world on that subject, and he never varied respecting it; but no controversy arose upon it among Protestants. Calvin, though he reduced the tenets he held on this head to a more regular system, and sometimes carried them, as we have remarked, to a faulty excess, yet invented none: he has said nothing which St. Augustine had not said eleven hundred years before he was born. And what is more important, he rather softened

than aggravated what had previously been taught by Luther, Melancthon, Zuingle, and others in the earlier period of the Reformation. As that blessed work proceeded, the other churches sunk back, and Geneva went somewhat beyond them, without being considered as furnishing the least ground of variance between them. To the last, Calvin venerated and loved Melancthon, and used to call him "The Divine;" and it was not till 1552 that he published his work on Predestination.

We entirely concur with Mr. Scott's observation on this point, and especially on the fault of imputing motives to pious and devout men who take different views of this profound question. Let the facts be allowed, that man is capable of nothing spiritually good by himself, and that it is God who worketh in him to will and to do of his good pleasure, and the doctrines of the Divine purposes, in whatever way they are explained, or if they are even wholly abstained from in public discourses, will not disturb Christian unity. We have not room for the passage to which we allude, pp. 47—49; but we must cite two remarks of much moment. The first is in the second volume of the Continuation, p. 218. "It can hardly have failed to be observed how very undefined, how popular, and almost entirely practical, are all those passages which have been adduced either by Dr. Milnor or myself, from this great Reformer's (Luther) writings on the subject of the predestination of men to eternal life. In fact, both he and Melancthon but sparingly apply the doctrine to the great and awful subject of human salvation, to which, in modern times, we are apt almost exclusively to apply it; the term Predestination seems, in the apprehension of numbers, synonymous, or nearly synonymous, with election or its opposite; though it is obvious that the former term has an unlimited extent, while the latter is confined to one particular subject. And it is in the wide view, rather than the restricted one, that both Luther and Melancthon seem chiefly to contemplate the doctrine."

The other passage is in the volume before us. It relates to the interpretation of particular texts of Scripture. The text is the much controverted one, Romans vii.; but the remark is peculiarly applicable to the passages which speak of the Divine purposes.

"It is to be regretted that those who have strongly taken opposite sides of the question respecting this important passage of Scripture, should so often have overlooked the obvious fact, that, according to the general view which they take of the meaning and application of the whole will be the interpretation which they respectively put on particular phrases or sentences. He who understands the passage at large to describe the experience of the true and even advanced Christian, qualifies his exposition of the clauses "carnal, sold under sin"—"the good that I would, I do not; but the evil which I would not, that do I," &c. so as to render them compatible with that interpretation. He, on the other hand, who reduces the passage to little more than a description of the protests of conscience against prevailing depraved inclination, must at least equally lower down the meaning of the sentences, "I delight in the law of God after the inner man"—"the evil which I would not, that do I"—"now then it is no more I that do it, but sin that dwelleth in me," &c. to make them at all agree with such an interpretation. Let each party apply to the other's general interpretation his own exposition of particular parts, and he will find it easy to fix upon his opponent charges of absurdity, and even impiety, which by no means really belong to him." pp. 207, 208.

So much for the doctrines themselves, as propounded by Calvin. The proportionate space which they occupy in his theology should next be noted in order to form an impartial view of the case. For instead of these deep questions filling the volumes of Calvin, there is little comparatively on the subject in them. Even in the Institutes they

occupy only about a twentieth part of the work. The longest chapters are on Prayer and the Moral Law. Out of eight hundred pages, scarcely more than fifty are allotted to this mysterious topick; and not only so, but all the other doctrines, precepts, and warnings of Scripture, hold their proportionate position in his instructions; a position more prominent, more extensive, more influential, than the one to which so much objection is raised. Read his learned and most able Commentaries from one end of the seven folios to the other—you find the most luminous and conscientious exposition of the Holy Scriptures—a penetration which solves almost all difficuties—an honesty and good sense which seize on the main point—a fairness and impartiality which seem to know no system. After three centuries, the Commentaries of John Calvin remain unrivalled. The doctrine of predestination was not his great subject; it was not that which mainly engaged his powers, much less that on which he exclusively dwelt.

Our third remark was, that on almost all the additional points which have been called Calvinism in later times he took the opposite side to that which his supposed followers occupy. We can only enumerate; we cannot quote. Calvin held *the universality of redemption*, and expressly avowed his belief of it, as if carefully to prevent any mistake as to his opinion, in his will. Four times within a few lines does he on one occasion assert the universality of the promises and offers of the Gospel. On *free will*, he is far more moderate than Luther or Melancthon in their early writings. He did not hold the doctrine of the imputation of Adam's sin to all his posterity; he maintained the authority and obligations of the moral law as the rule of life: he enforced the necessity of evidences of faith being appealed to; though, in opposition to the Popish doctrine of perpetual doubt as to the acceptance, he sometimes seemed to confound the assurance with the essence of faith; he scruples not to use the word *condition* as indispensable to acceptance with God; he allows the term *co-operation*, on the part of man, after grace received. On final perseverance, he is so moderate, that he

> "speaks of the 'special call,' 'when by the inward illumination of the Spirit, God causes the word preached to sink into the heart,' as 'for the most part vouchsafed only to the fathful;' but sometimes communicated to those who, on account of their ingratitude, are afterwards forsaken and struck with greater blindness.'" p. 578.

These points practically modify, and guard, to an extraordinary degree, his doctrine of the Divine purposes; and we mention them in justice to a great name, of which a wrong estimate has been very generally formed.

We should have been glad, if our space allowed, of adding various other extracts; but we must content ourselves with referring, without citation, to the letters to our Reformers in England, pp. 387, 464, 469; the passages illustrating Calvin's views of baptism, pp. 251, 305, 312, 423, 415, 466, 468, 551, 592, 594; and those which detect the mischiefs occasioned by new doctrines, and an unsteady changeable mind, which are well deserving of notice, at pp. 95, 97, 158, 162, 172, 251, 272, 347, 355, 362, 364, 377, 379, 382, 453, 456, 459, 469, 480, 505.

We might, in justice to the author, add numerous passages illustrative of the soundness of mind, the moderation in doubtful points, and the impartiality which he has displayed throughout his work. We can afford space only for a brief specimen. The following are of the highest order. The propo-

sitions relate to the profound question of the Divine predestination.

"God controls all things, yet without being the author of evil; surely Scripture proclaims this, and reason must assent to it. Yet man acts from choice without constraint, and is therefore accountable; both consciousness and Scripture, and the common sense of mankind assure us of this. And beyond these two propositions we shall not advance far in our present state. Let us hold them both fast, 'not suffering what we do know to be disturbed by what we do not know.*'" p. 226.

We have not room to quote; but we must refer to two places in which our author copes with the gigantic Hooker, and proves that misinformation had cast some prejudice into the judgment of that candid and perspicacious divine, (p. 366, &c., and p. 450, &c.) He was, however, one of the most zealous eulogists of Calvin, much as he objected to the Geneva system of discipline.

We are mistaken if our readers will not thank us for the following remarks:

"Each of the three great branches of the Reformation, at an early period, suffered a check, which, to the apprehension of contemporaries must have threatened its destruction. Such was the case in Switzerland by the victories obtained by the Roman Catholics over the Reformed (1531): in Germany, by a similar cause, followed by the suppression of the League of Smalkald, and the introduction of the Interim (1547), and in England by the death of the good king Edward, and the succession of the bigotted and bloody Mary (1553.) Yet in each case the fears of its friends, and the hopes of its enemies, were alike disappointed. In each case the church was taught that 'her help cometh from the Lord,' and that he 'will not forsake his people,' but in the time of exigency will appear for their deliverance: that 'the wrath of man shall praise him, and the remainder of wrath'—all that would go beyond his purposes—'will he restrain.' In each case, what might have been thought destruction, proved to be only correction; it was pruning and not excision; and promoted, not prevented, the production of good fruit, to the glory of God, and the benefit of mankind." pp. 118, 119.

We conclude our extracts with our author's concise, but masterly comparison of the great leaders of the Reformation.

"We will conclude this review of Calvin's character, and this portion of our history, with a few remarks on him as compared with some of his great contemporaries, leaders in the work of Reformation. Five persons of this description have more particularly engaged our attention, and we have now traced, even to their close, the histories of Luther and Melancthon, of Zuingle, and Œcolampadius, and Calvin. These five persons may perhaps be admitted into one class, which, as far as Germany and Switzerland are concerned, must be exclusively their own: though among them, whether we regard the mental powers which they exerted, or the effect of their labours, we must acknowledge a 'first three,' unto which the others have 'not attained.' In Calvin we trace not indeed the chivalrous heroism of the great Saxon reformer; nor the sometimes 'too adventurous' elevation of the father of the Swiss reformation; nor, certainly, the genius and the tenderness of Melancthon; nor 'the meekness of wisdom' which peculiarly adorned Œcolampadius. But in some other important qualities he excelled them all. Perhaps in learning he was superior to any one of them: in sound and correct judgment, formed upon a comprehensive and dispassionate consideration of all the points involved in a great question, I should certainly conclude him to have been so. Firm as Luther, without his impetuosity, he avoided all the embarrassments which arose from the scrupulous anxiety of Melancthon. Inferior to none, superior to most of them in sagacity and penetration, he was more a man of system and order in all things, whether relating to doctrine, to discipline, or to his compositions as an author, than any other of their number. The first among them we may perhaps pronounce, in sheer intellect; he fell short of more than one of them in the powers of imagination, and of all of them in warmth of heart. Hence, while he commands our veneration, he does not equally attract our affection." pp. 491, 492.

Two reflections press on upon

* "It is truly a golden sentence of Dr. Paley's, in his Natural Theology, the wide application of which I recommend to all my younger readers to study—'True fortitude of understanding consists in not suffering what we do know to be disturbed by what we do not know.' It contains 'the seed' of answers not only to the great mass of infidel objections, but to almost every perversion of Christian, if not also of philosophical truth."

our minds in rising from the study of this truly valuable volume.

The first is *the great importance of genuine ecclesiastical history*—the history of good and great men: of their times, their services, their principles; the errors into which they fell, or against which they contended; their holy temper and frame of heart; their temptations, their struggles with enemies within and without the spiritual church; their blessed and triumphant deaths. If it were only from the pleasure which interesting narratives inspire, and the common instruction they convey, the study would be delightful. But the development of the Divine mercy in carrying on the work of salvation—the exposure of the artifices and snares of Satan—the vindication of the great and good from the calumnies of the day in which they lived—the illustration of the main commanding doctrines of vital Christianity, as the grand means of blessing mankind—the confirmation of our faith when we see the same Gospel, and the same doctrines, and the same efficacy of grace, and the same objections of the wicked, and the same perversions of the unstable prevail, are additional sources of benefit. The vindication of Melancthon in the last volume of our author, and of Zuingle and Calvin in this, is of eminent service to the cause of Scriptural truth. How much is there to edify in this study of ecclesiastical annals, thus impartially conducted; how much to quicken, how much to humble, how much to instruct, how much to keep one *stable and moderate*, and to guard against the extravagancies into which so many run on every side. We more than ever value that which has stood the test of ages. In reading the history of such men as are presented to us in these volumes, we see how much more is really required for the decision of important questions than modern smattering self-sufficiency ever imagines. We rise above the times in which we happen to be cast, and the fashion of the day, and imbibe the scriptural, broad, universal, permanent, beatifying truths, which the saints in all ages have in substance held, and which alone God blesses to the awakening, the consoling, and the saving of mankind.

Our second reflection was, *the admirable succession of eminent men whom God is pleased to raise up for different services in his church.* Calvin was only one; but what a man, take him for all in all! Abating a little for a severity which undoubtedly ran through his character, and for that overstatement of a particular doctrine to which we have adverted, what a majestic mind did he display; what vigour of thought, what genuine force of intellect; what a commanding, leading spirit of deeply rooted piety; what self-denial; what superiority to petty ends, what wisdom, almost oracular, in his counsels; what noble, dignified, and simple disinterestedness under poverty; what love to the Saviour and for the souls of men. We quite agree with Mr. Scott, that he was not like Melancthon and Œcolampadius, one of those attractive loveable characters which seduce an historian to pourtray them in the most favourable light. But neither Melancthon nor Œcolampadius, no, nor Luther, could have done what Calvin, at the particular moment of his labours, and in the peculiar sphere in which he moved, and, we may add, in the period at which the Reformation had arrived, achieved. Each filled his assigned post. From Luther's noble magnanimity we would detract nothing; from Melancthon's learned sweetness, and Œcolampadius's mild perseverance, and Zuingle's heroic boldness, we would detract nothing; rather we

would recognise and admire that succession of men of various powers and endowments prepared for the different scenes of service to which they were brought. Two things were common to them all —a profound reverence for the Holy Scriptures soundly interpreted, and deep personal piety. They had all emerged from the darkness and uncertainty of human traditions into the light and authority of the word of God; they had all tasted of the bitter cup of superstition, idolatry, and torment of conscience, which the antichristian harlot had put to their lips, and had found peace in the arms and grace of Jesus Christ, the one and only Sacrifice for sin, and the one and only Mediator between God and man. To them Protestantism was the holy Book, and the Holy Spirit applying it profoundly to their own hearts. The cause they opposed was human error and opinion, and Papal formality and superstition. They rested on God and his inspired word and the holiness it taught; and they resisted sin and vice, whether under the guise of Popery, or in the more plausible form of a pretended Protestantism.

May God raise up such men in our own day; and the Gospel will flourish yet again; error and folly will be put to shame; missions and Bible Societies will be more largely diffused; the Christian church will be purified from its secular spirit, from torpid orthodoxy and fanatical excesses; and God our Saviour will be known, trusted, loved, and adored, from the rising to the setting sun.

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The Reviewer Reviewed.

We have in our last number expressed our opinion of the general fairness and candour of the foregoing review. Indeed, if we had not entertained this opinion of its character, we should not have admitted it into our pages. But we have also said, that we should "contest some of the Observer's assertions, in regard to the *doctrines* of Calvin, and that if we were not greatly in error, should show that he is so, in at least one point of no inferior importance." We proceed to redeem our pledge.

We think that the "reflections on particular points in the character and theology of Calvin," which are contained in the first two paragraphs of that part of the review which appears in our present number, are not well founded. Nay, it seems to us, that the reviewer, after making his statement in the paragraphs referred to, immediately adds what invalidates the whole.

1. He states explicitly, that the doctrines of Calvin, which he had just been censuring, "upon the deep and difficult subject of the Divine purposes were, upon the whole, no peculiarities of his." Again—"Calvin, though he reduced the truths he held on this head to a more regular system, and sometimes carried them, as we have remarked, to a faulty extreme, yet he invented none; he has said nothing which St. Augustine had not said eleven hundred years before he was born. And what is more important, he rather softened than aggravated what had previously been taught by Luther, Melancthon, Zuingle, and others, in the earlier period of the reformation." Again—"On *free will*, he is far more moderate than Luther and Melancthon in their early writings."

2. He was not the cause of division among Protestants. How could he be so? when, says the reviewer, "It is remarkable, as Mr. Scott justly observes, that we pass through more than half of the twenty-eight years of Calvin's ministry, without ever hearing of the question of predestination. His sentiments were before the world

on that subject, and he never varied respecting it: but no controversy arose upon it among Protestants"—"As that blessed work [the reformation] proceeded, the other churches sunk back, and Geneva went somewhat beyond them, without being considered as furnishing the least ground of variance between them. To the last Calvin venerated and loved Melancthon, and used to call him 'The Divine,' and it was not till 1552 that he published his work on predestination."

3. He was not the blameable originator of those exceptionable extremes, which, since his time, have been denominated Calvinism. For what says the reviewer on this point? "On nearly all the additional points which have been called Calvinism in later times, he took the opposite side to that which his supposed followers occupied." This statement the reviewer afterwards confirms, by a specification of particulars, in which Calvin differed distinctly and avowedly, from those who have since usurped his name, to sanction their indefensible tenets.

4. Calvin did not, in his writings, dwell chiefly, or at great length, on the subject of the Divine decrees. "For," says the reviewer, "instead of these deep questions filling the volumes of Calvin, there is little comparatively on the subject in them. Even in the Institutes, they occupy only about a twentieth part of the work." Again —"The doctrine of predestination was not his great subject; it was not that which mainly engaged his powers, much less that on which he exclusively dwelt."

4. The reviewer says, in the first paragraph in our present number, "He carried his metaphysical deductions from Scripture beyond the statements of the inspired oracles; he employed the word reprobate in a sense in which it does not occur in the Bible, he alluded too frequently to the secret will and purposes of God, and spoke of men in that point of view so as sometimes to seem to contradict the general tenor of Scripture, and the universal practice of the inspired teachers; and he framed too boldly a system which was drawn, as he conceived, from Scriptural principles, but certainly not found explicitly in the sacred volume." Now let candour say, if this is reconcileable with the following: "Read," says the reviewer, "Read his able and most learned Commentaries from one end of the seven folios to the other—you find the most luminous exposition of the Holy Scriptures—a penetration that solves almost all difficulties—an honest and good sense that seizes on the main point—a fairness and impartiality which seem to know no system. After three centuries, the Commentaries of John Calvin remain unrivalled." We think it must either be maintained that Calvin in his Institutes pointedly contradicted his own Commentaries on the Holy Scriptures, or that there is a palpable inconsistency in the two preceding and contrasted statements of the reviewer. But we have no recollection of having heard or read, that even the enemies of Calvin have charged his other works with being in conflict or at variance with his Commentaries. If there ever was an uninspired human mind, in which truth, and especially theological truth, was completely and consistently systematized (whether the system was right or wrong, is not now the question), that mind was John Calvin's. We must think, therefore, that good and candid men—lovers of the great and fundamental truths of revelation, and yet not willing to be esteemed Calvinists—and such the principal writers for the Christian Observer appear to us to be—will find

that the inconsistency is in themselves, and not in Calvin, when they take, as they do, a great part of his system and applaud it highly, and yet reject and censure another part; we mean a part on which he placed any considerable stress, and regarded as an integral part of the whole. We plead, not for Calvin's infallibility, but for his consistency—his consistency in the great features of his system. We are not prepared to swear in the words of Calvin, nor in those of any uninspired man. We think him erroneous in some of his opinions in regard to the Christian Sabbath; and we could mention what we consider as minor errors in other instances. But take his *doctrinal system of theology*, in its essential or important parts, and we verily believe that you must take the whole, with only an allowance for slips and oversights, or charge yourself, and not Calvin, with being inconsistent.

But we have not yet touched the "one point of no inferior importance," mentioned in our last number, in which we think the Observer altogether in error; and but for which indeed, we should have suffered all the rest to pass unnoticed. It is contained in the following unqualified assertion. "He [Calvin] did not hold the doctrine of the imputation of Adam's sin to all his posterity." It does not clearly appear whether this allegation is derived from the work of Mr. Scott, or whether the reviewer makes it on his own authority—we suppose the former. We regret that we have not been able to consult Mr. Scott himself, not having heard that a single copy of his last volume has reached this country. The assertion, moreover, it should be observed, is introduced as relieving Calvin from some objections that have been made to his system. But we are persuaded Calvin himself, if he could have been consulted, would have said —*non tali auxilio nec defensoribus istis.* We think we shall show abundantly and incontrovertibly from his writings, that he did hold and teach "the doctrine of the imputation of Adam's sin to all his posterity." But this our space compels us to delay till the coming month.

Literary and Philosophical Intelligence, etc.

THE BURNING SPRING.

Floyd County, Ky. April 25, 1832.

Dear Sir,—In the prosecution of my Sunday-school agency I yesterday reached this place, in the immediate vicinity of which is the celebrated *Burning Spring*, and truly it is a curiosity. On approaching it I heard its boiling, with a noise similar to that of a fifty gallon kettle over a hot fire. It is situated near the shore of a small creek, which winds its way through a deep valley between the mountains, and near the road side. There is a hole in the ground about three or four feet deep, and about the same in diameter, which, after a rain, is filled to the top with water that is kept perpetually and briskly boiling, by the gas which issues from a narrow space between two rocks at the bottom. This water is always kept muddy, but never runs over, except by an extra quantity of rain.

After viewing it for a few minutes, a lighted taper was applied to the ascending gas, and instantly the whole surface of the water was covered with a bluish red flame, three feet high, emitting a smell similar to that of burning alcohol, and with an intense heat. Thus it continued to burn for one hour while I remained, and I left it on fire.

This blaze, on a dark night, I am informed, illumes the whole valley and circumadjacent hills, and never goes out, except by the effort of man, or the descending shower.

If nothing interferes to extinguish the flame, it continues to burn until the water becomes heated, and finally evaporates, when the issuing gas, burning with more intense heat, consumes whatever combus-

tible substance may have been thrown into the water; and even the collected mud at the sides of the hole is pulverised with heat, as at the mouth of a furnace.

Were this gas suitably confined and directed, I have no doubt it might be used to some valuable purpose, either to drive a steam engine or illumine a city; but no use is made of it, nor does the owner of the land seem to regard it with interest, or as any curiosity.

Whence this gas issues, or what produces it, I leave to the conjectures and experiments of the learned, being confident that it is the most singular and curious phenomenon I have ever seen.

Colonization Society.—The American Colonization Society is now supported with very great liberality in many parts of the south. A letter has been received from Natches, from which the following is an extract: "We have raised funds for the transportation of the free blacks residing among us to Liberia. One gentleman has raised on his subscription paper, upwards of six thousand dollars, in less than a fortnight." Among the donations acknowledged in the last number of the African Repository, we also notice two of $500 each, from two gentlemen in Augusta, Georgia.

North Western Expedition.—Dr. Houghton, of Fredonia, (Chau. Co.) who last season accompanied an expedition through Lake Superior, and to the sources of the Mississippi river, in the capacity of U. S. surgeon and naturalist, again left that place on the 2d ult. to join a second expedition under the immediate direction of H. R. Schoolcraft, U. S. Indian Agent, at the Sault Ste. Marie. It is contemplated to visit the sources of Nelson's and M'Kenzie's river, and the Rainy Lakes; the Lake of the Woods, and Lake Winnepeg will probably be visited in the outward route, after which the expedition will visit Red River, Red Lake, and Otter Tail Lake, and by the river des Corbeau the Mississippi will be entered and descended as far as the falls of St. Anthony. The primary object of fitting out this expedition, upon the part of our government, is to check, if possible, the state of open hostility now existing among the north-western tribes of Indians. We understand that the expedition of last year effected that object in a considerable degree among those bands which were visited, and we trust that of this year will not effect less.

Connecticut State Prison.—The Connecticut State Prison, during the past year, has yielded to the state, after paying every expense incurred for the support and management of the establishment, $8,713 52; of which the sum of $6,500 has been paid into the state treasury. The whole number of prisoners on the first day of April, 1832, was 192, of whom 18 were females. The prisoners in general are robust and healthy; two deaths only have occurred during the past year.

Cod Fishery.—The Barnstable Journal gives a statement of the Cod Fishery in that district for the year 1831, from which it appears that licenses were granted to 188 vessels, averaging 58 tons each. These vessels were manned by about 1500 men and boys, averaging eight persons to each. The gross proceeds from the fishe ry is estimated at $319,060; averaging about $120 a share to those employed, after deducting the proportion of the owners of the vessels and incidental expenses.

Ojibeway Language.—Rev. Mr. Boutwell, missionary to the Ojibeway Indians, has the following remark:—

"The language is more flexible and less difficult of acquisition than I imagined, considering the length of many of its words; e. g. (sins), mut-che-izh-zhewa-biz-ze-win-nun. There are often thirty letters in a word. I have written out more than two thousand forms of one verb, and suppose I have not found all yet, viz. the verb *to hear*. There is one form when connected with an animate object, and another of inanimate; one for affirmation, and another for negation; causation animate, and causation indefinite: reciprocal and reflex," &c.

Death from Charcoal.—Yesterday forenoon, Mr. George W. Coombs was at work in the well of Mr. Wm. T. Spear, Prince street, about 35 feet from the surface, and Mr. Wm. Elm about eight below him, both in the employ of Mr. Isaac Scott, laying lead pipe, and using a furnace with charcoal, for soldering. Coombs complained of faintness, and Elm went up to assist him; but in passing the furnace he was likewise taken faint, yet succeeded in reaching the top, and calling assistance. Before it arrived, however, Mr. C. had fallen to the bottom. He was drawn up, and two physicians attended immediately, but life was extinct. Mr. Coombs was about 25 years of age, and has left a wife and child. It was the opinion of the physicians, that the fumes of the charcoal caused his death.

Brown University.—The Hon. Nicholas Brown, of Providence, with great liberality, has resolved to erect at his own expense, another college edifice of brick, to embrace a Chapel, Library, Philosophical Hall, Lecture Rooms, &c., as we learn from the Rhode Island papers. It is to be three stories high, and a basement 86 feet long, and 42 wide. It will be placed in the front yard of the College, on the south side. A subscription has also been com-

menced, for raising twenty-five thousand dollars—to constitute a permanent fund—the proceeds to be annually appropriated to the purchase of books for the library, and of philosophical and chemical apparatus. To this fund, Mr. Brown has subscribed ten thousand dollars. Another gentleman of Providence, has subscribed one thousand dollars.

The Woodbury, N. J. Herald states, that a bear, which weighed, when dressed, about two hundred pounds, was killed near Little Ease, in that county, Gloucester, a few days since. He was seen to visit a flock of sheep, one of which he killed, and carried to the swamp. A company of sportsmen, with dogs, got upon the track, and after a number of shots, succeeded in bringing the offender down.

The large balloon which Mr. Durant has been constructing for an aerial experiment, was destroyed by spontaneous combustion, at Jersey City, between the hours of 8 P. M. on Saturday, and 5 A. M. on Sunday. On Saturday, 9 A. M. it was dipped in varnish, and suspended in the air to dry till 8 P. M. when it was removed to a room, where it lay on four chairs, covering a surface of 14 or 15 square feet. The following morning it was almost entirely reduced to a cinder.

By the Poughkeepsie Telegraph, we learn that a piece of land, embracing an area of an acre and a half, on the eastern shore, in Dutchess county, three miles above Newburg, has sunk one hundred feet, so that the tops of the highest trees growing upon it, are scarcely level with the surrounding surface.

Foreign Plants.—Admiral Sir Isaac Coffin, as a mark of his regard for his native land, has sent from England to Mr. Winship of Brighton, a collection of scarce and valuable plants, including several hundred of the choicest productions of English gardens. We understand they have been received in good order, and they will make a valuable addition to the choice collection of plants, with which Mr. Winship's gardens were already stored.

Gambling.—It appears from an official document, that the enormous sum of *ninety thousand dollars* was received during the last year by the city of New Orleans, from the single source of licenses to gambling houses kept open within its limits.

Removal of a Block of Buildings.—In widening a street in New York, it was deemed necessary to remove or demolish a large block of seven brick buildings. Mr. Simeon Brown, a civil engineer, undertook to remove them, and performed the extraordinary feat last Tuesday in three hours. The whole mass of buildings, 192 feet long, was removed back upon horizontal ways, a distance of seven feet by screws, without the least injury.

Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States, commenced its annual Sessions in the first Presbyterian Church in Philadelphia, on Thursday, the 17th of May ult., at eleven o'clock A. M.; and was opened with a sermon by the Rev. Nathan S. S. Beman, D. D., the moderator of the last year, from Acts xix. 20. After the roll was made out according to a standing order, two candidates for the Moderator's chair were put in nomination—the Rev. Drs. James Hoge, and Gardiner Spring. At the pressing and repeated request of Dr. Spring, his name was withdrawn from the nomination. Several other nominations were then made, all of which, at the request of the parties, were eventually withdrawn, and the election of Dr. Hoge was unanimous. The Rev. Philip Hay was chosen temporary clerk. On the second day of the Sessions, the Assembly, at the close of the morning Session, adjourned to meet in the afternoon of that day, in the seventh Presbyterian Church: and in this church, as more retired and free from the noise of the street than the first Church, the remaining Sessions were held. There were present in the Assembly this year, about 320 members, including delegates from corresponding bodies.

The first interesting question which came before the Assembly, was that which related to the division of the Presbytery of Philadel-

phia, on the principle of what has been called *elective affinity*, or the choice and personal attachment of its members. This subject was ardently discussed for a whole week: first by the complainants against the Synod that had refused to form such a Presbytery, then by the representatives of the Synod in reply, and finally by the members of the Assembly. The complaint against the Synod was eventually sustained, and the petition for the erection of the new Presbytery, on the principle of elective affinity, was granted. The vote was taken by yeas and nays, which were at first recorded, but in the last afternoon of the Sessions, were, by a unanimous vote of the house, expunged from the minutes. The yeas were 166, the nays 87. The Synod of Philadelphia was, as a party, not permitted to vote: but had the votes of its members been taken, there would still have remained a majority of more than forty, in favour of the decision which was made. After this decision, many questions of considerable importance were disposod of, without any unusual warmth or earnestness of debate, till a motion was made to appoint a committee to draught a pastoral letter to the ministers and churches under the care of the Assembly, relative to the state of religion, with special reference to the subject of revivals. The appointment of such a committee was vigorously and earnestly opposed on one side, and pleaded for on the other, and was at length decided in favour of a committee, by one of the closest votes we have ever witnessed. On taking the yeas and nays, it appeared that the yeas were 126, and the nays 122. Yet when the letter was brought in and read, it was adopted, with all but a perfect unanimity. We believe there was but a single dissenting voice. One half of the day, which had been exclusively set apart for devotional exercises, was this year, on a motion to that effect, appropriated to common business transactions. The Missionary and Education Boards of the Assembly, were reappointed without any opposition; and other important decisions were made agreeably to the wishes of those who have been denominated Old Schoolmen, with but little resistance. On the last day of the Sessions, there was the appearance of as much mutual concession and fraternal feeling, as we ever remember to have seen in any General Assembly of former years.

Our present purpose is merely to state some leading *facts*. Our *opinions* on the several measures adopted, and the aspect which the whole proceedings of the last Assembly bear on the state and prospects of our church, we withhold for the present. Whether we shall withhold them ultimately or not, is yet a matter of deliberation. We should strongly incline to leave every thing as the Assembly left it, did we not see that some of the journals that have heretofore opposed the views which we entertain, are already taking, or rather keeping up, a controversial character, and are endeavouring to represent those with whom we have thought and acted, as having received discomfiture and rebuke, by the *general* doings of the last Assembly. If spared to the coming month, we shall then be better able than at present, to make up our mind as to the course which a regard to our duty as a Christian Advocate, and a friend to the Presbyterian Church, may call us to pursue.

We add the Narrative on the State of Religion, which ought to be read in connexion with the pastoral letter, in order to obtain a full view of the Assembly's estimate of the state of religion in the churches under their care.

Narrative of the State of Religion, within the bounds of the Presbyterian Church, in the United States of America, and corresponding Churches. May, 1832.

In reviewing the events of the past year, as detailed in the reports of the Presbyteries, we cannot fail to notice manifest interpositions of divine mercy. At the rising of the last Assembly, painful apprehensions were felt, by those who love our Zion, that times of darkness and trial were approaching. The political contentions which agitated the public mind, and the lamented controversies among ourselves, seemed to present formidable barriers against the progress of the Redeemer's cause. A dark cloud obscured the future, and we could not but justly fear the frowns of divine pleasure. An unhallowed spirit of party, so far destroyed the harmony and Christian affection, among some of our members, as to excite exultation in the ranks of the enemies of the gospel, and to clothe our church in mourning.

But amid the darkness caused by these discouragements, when confidence in man had failed, and we hardly dared to hope for help from God, the Lord himself has appeared to build up Zion, in troublous times: He has stretched out his own right arm, to accomplish the purposes of his mercy, and the mountains have flowed down at his presence. So signal have been the displays of unmerited mercy, that this year, which began in gloom and discouragement, has been gloriously distinguished, by the manifested presence of the Holy Spirit, and the signal triumphs of the gospel. In the midst of deserved wrath, God has remembered mercy. Instead of inflicting upon us those spiritual judgments, which our criminal ingratitude and abuse of mercy deserved, the Great Head of the Church has displayed the riches of his grace, in order that his overpowering goodness may lead us to repentance.

And it seems a remarkable circumstance, designed to bring our whole church in the dust before God, and to banish forever the baleful spirit of sectional jealousy from our councils, that the showers of blessing have descended upon all portions of our wide extended bounds, and crowned the labours of our ministry generally, with precious tokens of divine approbation.

It is thus worthy of special commemoration; that while our prospects at the beginning of the past year were darkened by uncommon discouragements, while the obstacles, to the progress of a work of grace, were never more formidable, and while our sins seemed to call for the visitations of wrath, we are called upon to record more of the loving kindness of the Lord towards our churches generally, and more of the triumphs of grace over the powers of sin, than in any other year of our history.

In giving to our churches a brief narrative of the progress of religion within our bounds, since the last meeting of the Assembly, it is rendered less important to enter into particular details, by the fact, that most of this information has already been diffused, through the numerous channels, by which religious intelligence is so generally disseminated. All that can be expected, from this body, is a condensed view of the general results of the blessed revivals, which so many of the churches have enjoyed.

It is our delightful privilege to report, that sixty-eight Presbyteries have been blessed with the special influences of the Holy Spirit, reviving the churches, and bringing perishing sinners to the saving knowledge of the truth. In these highly favoured Presbyteries, about seven hundred congregations are reported as having been thus visited in rich mercy. In many of these places, thus refreshed by the showers of divine grace, the displays of the power of the gospel have been glorious, almost beyond example. Several Presbyteries have had their whole territory pervaded by an heavenly influence, and every congregation has become a harvest-field for the ingathering of souls, to the fold of the good Shepherd. The following list includes those Presbyteries, which have been distinguished by a mighty prevalence of the work of God, viz.

Londonderry,	Buffalo,
Champlain,	Detroit,
Troy,	Hudson,
Albany,	North River,
Columbia,	Newark,
Watertown,	Elizabethtown,
Oswego,	District of Columbia,
Oneida,	Ontario,
Otsego,	Chillicothe,
Cortland,	West Hanover,
Chenango,	Lexington,
Delaware,	Niagara,
Cayuga,	Hopewell,
Geneva,	Georgia.

These bodies send us the animating message, that all, or nearly all their churches, have enjoyed a precious season of revival. "Never," says the report from West Hanover, "have we had the privilege of recording so many signal triumphs of Almighty grace." "The angel having the everlasting gospel in his hand, has passed through our borders, and has brought salvation to almost every house." "So powerful and extensive has been the divine influence among us, that one district is known, where not one adult could be found, unconcerned, upon the subject of religion." "On some occasions, a whole

congregation, without one exception, have been prostrate before God, anxiously inquiring for salvation." "Eighteen of our congregations have been revived, and in one of them 300 hopeful conversions have taken place." "Every church within our bounds," says the report from Niagara, "has shared in the ascension gift, the outpouring of the Holy Spirit."

The following Presbyteries report a very interesting work of grace, within their respective bounds, extending, however, only to a part of their congregations.

Tioga,	Cincinnati,
Bath,	Athens,
Bedford,	Miami,
New York,	Oxford,
New York, 3d,	Madison,
Long Island,	St. Louis,
Onondago,	Trumbull,
Huron,	St. Charles,
Portage,	Ebenezer,
Grand River,	Charleston Union,
Ohio,	Shiloh,
Steubenville,	Muhlenburg,
Newton,	Winchester,
Susquehanna,	Orange,
Philadelphia,	North Alabama,
Newcastle,	Louisville,
Carlisle,	Concord,
Huntingdon,	Tombigbee,
Erie,	Union,
Cleveland,	South Alabama.

Thus the voice of praise and thanksgiving is heard from our most distant borders. A harmonious testimony comes from the north and the south, the east and the west, proclaiming that the past has been a year of the right hand of the Most High.

In the details of these numerous revivals, we cannot fail to notice some circumstances, which distinguish the present age, and manifestly deserve particular attention. One of these is the general extension of this work of grace. Formerly, it was a prevalent opinion, that some places and some communities were so entirely occupied and strongly fortified by the enemy, that no rational hopes could be cherished, that they would ever rejoice in the presence and power of the Holy Spirit. So that, in reference to the existence of a work of grace in such localities, we have been ready to say, *if the Lord would make windows in heaven, might such a thing be!* But these conclusions of unbelief have been put to shame, by the easy conquests which divine love has recently achieved, in the very strong holds of proud infidelity, over the congregated forces of the world, the flesh, and the devil. Some sterile regions, where scarcely a plant of righteousness was ever seen, have become like the garden of the Lord. And in some communities, heretofore distinguished by the triumphant dominion of worldliness and impiety, the transformation produced by the influence of the gospel, is so great, as to force all men to exclaim, "*What hath God wrought!*"

It is another distinguishing characteristick of the recent revivals, that so many of the subjects of renewing grace have been found in those classes of society, in which instances of conversion have usually been of very rare occurrence. We have been accustomed to consider men of wealth and political eminence, whose characters were already formed under an unholy influence, as far removed from all probability of conversion, and almost beyond the reach of the means of grace. But we have lately been most impressively taught, not thus to limit the Holy One of Israel. In many places, the most numerous instances of conversion have been found among the most active and influential members of society. And in several instances, the leading persons in the community, consisting of professional men, men of wealth, talents, and high political standing, have been subdued to the obedience of faith, and led willingly to renounce forever all glory, excepting that which is found in the cross of Christ.

One more distinctive trait in the work of grace, with which our churches have been so extensively blessed, is found in the resistless energy which has accompanied it. Several of our reports recount such triumphs of grace, over all opposition, as have rarely been witnessed. So overpowering have been the manifestations of the divine presence in some places, that hardly a single adult, in a whole community, remained unaffected. Large congregations have been brought by the mighty power of God, anxiously to inquire with one united voice, *what must we do to be saved?* Often, and in places far distant from each other, has the thrilling spectacle been presented, before angels and men, of the wealthy and the learned, the eminent and high-minded, falling prostrate at the footstool of mercy and prayer. The barriers of pride, the fortresses of false religion, and the strong holds of infidelity and licentiousness, have been utterly demolished, by the manifested presence of the Holy One. Bitter party contentions have been forgotten, and deadly foes have come hand in hand, bathed in tears of contrition, to the Saviour's feet.

We cannot omit to mention the extraordinary extension of this gracious influence. From the shores of the northern lakes to the plains of Florida; from the Atlantic border, to the banks of Missouri, we hear one united testimony, that the Lord hath appeared to build up Zion. In the crowded city, and the forest wild—in the halls of legislation, and the cottages

of the poor—in the circles of refined elegance, and the cabins of servitude—among men of letters, and savages of the forest, there has been one pervading influence, one indiscriminate transformation of character. *They do all speak in our own language the wonderful works of God.*

It is a very interesting and gratifying circumstance, that the same reports, which announce these revivals, so wholly unexampled in number and extent, generally contain direct testimony as to the means which have been blessed to their production and promotion. From these authentic sources, the Assembly has collected some valuable information upon a subject so vitally important, as to commend it to the special attention of all the churches. In examining the narratives, which the most highly favoured Presbyteries have given, of the gracious operations of the Spirit of God within their bounds, there is the clearest evidence, that the blessings bestowed, have been in proportion to the appropriate means employed. A spirit of fervent prayer, deep humiliation, and active effort in the churches, and a course of devoted, persevering, and judicious labours on the part of the ministry, uniformly preceded the displays of pardoning mercy.

And in these spiritual harvests the amount of good actually accomplished, has appeared to depend upon the diligence and fidelity with which the field has been cultivated; insomuch that in several cases, the reports distinctly state, that the work of grace extended to every place where an active and faithful ministry was enjoyed. The heart-searching appeal, which this statement addresses to all our members and ministers, needs no argument to enforce it.

Upon another subject of deep interest, there is a general unbroken testimony from all parts of the church, which have been blessed with a refreshing from the presence of the Lord. We refer to the rich and precious blessings which have attended the numerous *protracted meetings* which have been held throughout our borders. Whatever honest difference of opinion there may have been, as to the utility of such convocations, whatever fears may have been cherished as to their tendency, the question now seems decided, that the Lord has signally owned and abundantly blessed them, and that the seal of divine approbation is visibly and indelibly fixed upon them. From all portions of the church we hear the language of praise, for the great things God has done by means of *protracted meetings*, and of the glorious displays of converting grace which have rendered them eminently seasons of mercy.

Among the means which the Lord has graciously owned and blessed during this year of jubilee, many of your reports specially commemorate the influence of temperance societies. It is now a well established fact, that the common use of strong drink, however moderate, has been a fatal, soul-destroying barrier against the influence of the gospel. Consequently, wherever total abstinence is practised, a powerful instrument of resisting the Holy Spirit is removed, and a new avenue of access to the hearts of men opened to the power of truth. Thus, in numerous instances, and in various places, during the past year, the temperance reformation has been a harbinger, preparing the way of the Lord; and the banishment of that liquid poison, which kills both soul and body, has made way for the immediate entrance of the Spirit and the word, the glorious train of the Redeemer.

Signally efficacious also in promoting this glorious work of grace, have been those institutions which afford religious instruction to the young—which convey the messages of salvation to children, before they are steeled against them by pride and prejudice—which apply the balm to their diseased hearts before the malady becomes inveterate, and which present the overtures of a Saviour's love to those who are on the threshold of life, and not yet fully enlisted under the banners of Satan. The discovery seems to have been reserved to bless this age of the world, that the fairest and most promising field of religious effort, is afforded by early childhood—that it is not wise to wait until the enemy is entrenched and fortified, before the attempt is made to dislodge him—and that there is a method of preaching the gospel, most effectually, to a whole generation of children. Sunday schools and Bible classes accomplish this most benevolent object. And the history of the Holy Spirit's operations during the past year, in blessing so many hundreds of our churches, and calling so many thousands of sinners to repentance, affords a full and cheering testimony upon this subject. Sunday schools have proved the nurseries of revivals; their teachers have been found efficient, devoted labourers in gathering souls to Christ, and their pupils have come in lovely bands at the gospel call, clustered round the cross, given up their young hearts to God, and sung *hosannah to the Son of David: blessed is he that cometh in the name of the Lord.*

We notice only one thing more in the reports of revivals, and that is the mighty power with which the simple truths of the gospel have been attended. We have been too prone to believe, that the champions of infidelity were only to be encountered by subtle and skilful argumentation—that the pride of unsanctified intellect

was only to be humbled by triumphant reasoning; and that the fortresses of high-minded impenitence were only to be successfully assailed, by the combined forces of learning and eloquence. But the experience of the past year has made us wiser. We have had a practical comment upon that inspired declaration—*not by might nor power, but my Spirit, saith the Lord.*

While the high places of Satan's kingdom have been invaded by the power of the gospel, while many of the conquests of redeeming mercy have been achieved among those who were considered beyond the reach of any gracious influence, while a mighty host of men, high-minded, talented men, have laid their honours down at the Saviour's feet; these wonderful events are not to be ascribed to any new energy of human means. No prophet has arisen, clothed with miraculous powers, to overwhelm opposers with resistless demonstration; no new messages from heaven have furnished with mightier weapons the soldiers of the cross. On the contrary, the word has been preached with greater plainness and simplicity than ever. And the solemn inculcation of the doctrines of the cross, and earnest, urgent appeals to the understandings and consciences of men, have been the means, rendered mighty through God, to the pulling down of strong holds, and subduing proud hearts to the obedience of faith.

Who can estimate the precious influence which must be exerted by these 700 renovated churches, upon the whole population of our country—upon present and future generations? What energy of moral power is thus imparted to the cause of truth? How many fountains of salvation are thus opened to gladden the dry and thirsty land? The fruits of this astonishing work of grace are valuable to the church and the world, beyond all human computation. In numerous communities, the predominating influence is now consecrated to the cause of God. How many mothers have been prepared by grace, to train up their children for the kingdom of heaven? And what a noble army of young men has renounced the honours of the world, and devoted themselves to the cause of the Redeemer? Never, until the destinies of eternity are unfolded, can be known the full amount of blessings bestowed in these dispensations of mercy. Verily the Lord hath done great things for us, let us be glad and rejoice in his salvation.

Every minister and member in our communion, should be encouraged and animated, by such rich experience of Divine goodness, to more entire devotedness, and untiring diligence in the Master's cause. The most affecting motives are presented, to lay aside all distinctions of party, and let the only strife be who shall be most humble, devoted, and self-denying.

The past year has been distinguished, by the flourishing condition and evident progress of our benevolent institutions. That noble enterprise, which is conveying the waters of life to every family in the land, continues to be prosecuted with undiminished zeal and encouraging success. Several whole states, and large portions of other states, are reported as fully supplied with the word of life; and the friends of this blessed cause are pressing forward, towards the accomplishment of their great purpose, to put a Bible in every human habitation where it will be received.

The American Tract Society is successfully engaged in extending its operations, and the Divine blessing evidently rests upon them. Its numerous branches and agencies are fountains of spiritual health and life, opened in every portion of the land. They send their precious messages of grace, to persons and places inaccessible to the living heralds of salvation; and thus extensively employ an instrumentality, which the Holy Spirit often uses in rousing slumbering consciences, and subduing rebellious hearts. The monthly distribution, wherever it has been enjoyed, has proved a powerful auxiliary in diffusing the influence of vital godliness, and has been attended with decided tokens of Divine approbation.

The system of Sunday school and Bible class instruction has been more extensively adopted, and followed with richer blessings to the church, than in any former year. In most of the congregations in our connexion, these nurseries of early piety are established, and have been generally honoured by the special smiles of the Great Head of the church. In almost every report which brings the glad tidings of the visitations of the Holy Spirit, there is a cordial testimony to the efficient aid of this instrumentality. Indeed it would seem, in very many instances, that the prosperity of Zion, and the ingathering of souls to Christ, have been proportionate to the wise and faithful labours which have been employed in this department of Christian exertion.

The American Sunday School Union, is still extending the sphere of its vast operations, and prosecuting the noble design of planting these seminaries of Christian instruction coextensively with our country's population. Superior to all sectarian distinction, that excellent society pursues the single grand object, of giving the knowledge of the Bible to the children of our land; and the wide extended fields of its labours, on either side of the Alleghany, are becoming fruitful as the garden of the Lord. Such a plan of benevolence, sustained by seventy thou-

sand teachers who are engaged in leading nearly six hundred thousand young immortals, to the saving knowledge of the Redeemer, cannot be contemplated by Christians without emotions of wonder and gratitude. Surely it is the Lord's doing, and it is marvellous in our eyes.

The cause of temperance continues to extend and multiply its triumphs, notwithstanding the machinations of Satan, and the madness of the multitudes, who are striving to demolish the only barrier which can secure them from destruction. The testimony of our churches, as to the signal success which has crowned the efforts of the friends of this cause, the astonishing effect which has thus been produced upon public sentiment, and upon the habits and customs of the higher classes, and especially as to the unquestionable connexion between total abstinence from ardent spirits and the success of the gospel, is of the most decided and gratifying character. The formation of a temperance association in each congregation, has taken place extensively, with the happiest results. While, therefore, in view of these things, the friends of temperance are called upon to thank God and take courage, let them remember that much, very much, remains to be done. Let them not remit their vigilance and activity, for their foes never slumber. All the powers and resources of the kingdom of darkness are vigorously employed in opposition. Much indeed has been done in staying this plague among the more intelligent and elevated orders of society: but all the energies of Christian benevolence are demanded, to stem the torrent which is spreading misery, and guilt, and ruin, through the dwellings of labour and poverty. A great work is still to be effected in the church. The sons of Levi must be purified. The accursed thing must be removed from the camp of the Lord. While professing Christians continue to exhibit the baleful example of tasting the drunkard's poison, or, by a sacrilegious traffick, to make it their employment to degrade and destroy their fellow-men, those who love the Lord must not keep silence, but must lift their warning voice, and use all lawful efforts to remove this withering reproach from the house of God. Let all our congregations become efficient temperance associations, let all our ministers and elders be united, consistent, and persevering in this cause, and we may derive from experience a full persuasion, that the ravages of the direful foe will be arrested; that the rising race will be rescued from his deadly grasp, and thus a most formidable obstacle to the success of the gospel, will at last be removed.

The records of the past year afford cheering evidence of the steady progress and extended influence of Christian Missions. The host of the Lord, enlisted under these banners, has received a great increase in strength and numbers. Every revival forms a centre of missionary influence, and every renewed heart glows with ardent desire for the spread of the gospel. To this precious cause, much of talents, influence and property has been recently consecrated. Churches which have been blessed by the effusions of the Spirit, are usually liberal in furnishing the means of sending the treasures of salvation to the destitute and the perishing. Your reports furnish examples of this sort worthy of particular notice. Two of the churches, which have lately enjoyed a season of revival, have contributed, one six thousand dollars, and the other four thousand, exclusively to the missionary cause. The subject of foreign missions excites a much deeper interest than formerly. Students in theology are directing their views anxiously towards this field of labour; and a number of young men of high promise, have recently devoted themselves to carry the gospel to distant heathen lands.

The American Board of Commissioners for Foreign Missions, continues to enjoy the favour of the Great Head of the Church, in the increasing success and extent of their vast operations. It must afford a lively joy to every pious heart to reflect, that every quarter of the globe receives spiritual blessings through this noble institution of our own land, which is connected with our own church, and which seems destined to exert a very important influence in producing the final triumph of the cross, and in causing the kingdoms of this world to become the kingdoms of our Lord and Saviour, Jesus Christ.

The Assembly would hail with pleasure, the appearance of a deeper interest in the subject of Foreign Missions, recently manifested in the churches of the West, by the establishment of a Western Foreign Missionary Society. We would that all our churches might have a strong sense of their obligation to send the gospel "*to every creature*," and afford fairer evidence of the sincerity of their daily prayer, "thy kingdom come."

The Assembly's Board of Missions reports a gratifying amount of labour and success. The whole number of missionaries employed during the past year, is 256. The ministerial labour performed, is equal to 154 years. The congregations and stations supplied, are about 400. The missionaries employed by that Board, have reported about 600 Sabbath schools, and 300 catechetical and Bible classes. All the benevolent institutions of the day are attended to by the missionaries. The number of temperance societies, either formed or promoted by them, is estimated at 350,

containing 15,000 members. In nearly 50 of the congregations, supplied by the Board, "*times of refreshing from the presence of the Lord*" have been experienced; and more than 1000 have been added to them. The additions to all the churches sustained by the Board, is estimated at 2000.

The American Home Missionary Society has conducted its operations with increasing efficiency and success. Its missionaries, during the last year, have been 509, who have been employed in 745 congregations and missionary districts, in the United States and Upper Canada; and 177 of this number have had their fields of labour, west of the Alleghany mountains. These missionaries have reported 361 years of ministerial labour performed. Sabbath schools, Bible classes, temperance societies, and other benevolent efforts sustained and blessed in the congregations aided; 187 special revivals of religion, 9,257 hopeful conversions, of whom 6,033 have been added to the churches on profession of their faith, and 1,356 by letter, making in all, 7,389 reported as added to the churches under their ministry during the last year; and the labours of the missionaries, in every respect, have been more signally blessed, than in any previous year.

The Board of Education of the General Assembly has, during the last year, through the Divine blessing, been prospered to an unusual degree; and its prospects of extensive usefulness, in training the sons of the church for the work of the ministry, are of the most auspicious kind. This is a cause so important in its character, and so very urgent in its claims upon the patronage and prayers of all God's people, that we feel called on to recommend it to their special attention and regard. It has pleased God to suspend the conversion of the world, upon the preaching of the gospel. The raising up, therefore, of a sufficient number of holy, faithful, and devoted men, to supply the wants of our country, and of the world, lies at the very foundation of Christian missions.

The Board have under their care at this time, 267 youth, in various stages of preparation for the work of the ministry, in fifteen states of our nation; and have made arrangements for carrying forward their agency, during the coming year, in every part of the Presbyterian Church.

The American Education Society, in connexion with the Presbyterian Education Society, which is a co-ordinate body, has now under its patronage 673 beneficiaries, having received 226 during the year. It has expended the last year, $41,362 56. From former beneficiaries there has been refunded during the year, the sum of $1,312. The young men under patronage have earned, by their industry, the gross sum of $15,568. Fifty-six, in 7 theological seminaries, have earned on an average $58 each. About 60 of the beneficiaries will this year complete their course of study, and receive license to preach the gospel; 10 of whom are expecting to devote themselves to foreign missions. And it is expected that the coming year will witness a great enlargement of the operations of this institution.

This good work has received a new impulse, during the past year, resulting from the many precious revivals which have been enjoyed. The direct effect of these has been, not only to excite zeal and liberality in the cause of raising up faithful ministers, but also to furnish young men from among the subjects of renewing grace, prepared to devote themselves to the labours of the ministry. In one Presbytery, there are eighty young men of this description, who have already commenced a course of preparation for the sacred office. From the whole church, therefore, there will come a great company of the sons of the prophets, willing to become labourers in the vineyard of the Lord. Many of these must be supported by the charities of the pious, during their preparatory studies. And every man of wealth in our connexion, who has felt the power of a Saviour's love, would do well to support one student through his course of education. And it is anxiously hoped, that young men thus assisted, will complete a thorough course of study, and not hasten into the ministry with a meagre, scanty preparation; and that, when their studies are completed, they will not linger round the great cities, but will feel sacredly bound, to go far away among the destitute, to make full proof of their ministry, and thus save the church from reproach, and their patrons from distressing fears, that they have laboured in vain and spent their money for that which is not bread.

In connexion with this subject, it is a privilege to be able to state, that several colleges have shared in the revivals which have blessed so many of our churches; and that a goodly number of the students are thus prepared by grace to devote themselves to the Lord. The Theological Seminaries, under the care of the Assembly, are in a prosperous flourishing state. A missionary spirit prevails extensively, in those schools of the prophets, and the number is increasing, of those who are preparing to be messengers of salvation to pagan nations. Thus from these fountains, there issue annual streams, which not only gladden the city of God, but also refresh the barren wastes, and cause the desert to rejoice and blossom as the rose. It affords much satisfaction to the Assem-

bly to be informed that the seminary established by the synod of South Carolina and Georgia, located in Columbia, is now in successful operation, having two professors and sixteen students; and promises much good to that section of the church, where, from peculiar circumstances, such an institution is so vitally important.

The American Seamen's Friend Society, is actively engaged in promoting the spiritual welfare of those who go down to the sea in ships, and do business in the great *waters*. The blessed effects of such benevolent labours are manifest in all our sea ports, and in almost every vessel that sails from our shores. In every city, sailors now feel that they have a church, and a minister of their own, and that there are some who care for their souls. The measures which have recently been adopted, to send missionaries to seamen in foreign ports, promise to exert an auspicious influence upon the religious state of the world.

The American Colonization Society pursues its noble enterprise with increasing success. To collect the children of a degraded wretched race, as the free people of colour certainly are, and to transport and plant them as a Christian people on the shores of Africa, is surely a design of such unmingled mercy, that every good man must hope and pray for its accomplishment.

From the General Association of Connecticut, we learn with no ordinary emotions of pleasure, that so powerful and extensive have been the revivals in that State, during the past year, that almost all the churches have enjoyed these rich blessings. Those gathered into the visible fold of Christ in this great harvest, are vastly more numerous and more valuable as to character and influence, than in any former year. The happy effects of this mighty work of grace are not confined to its immediate subjects, but are gloriously manifest in the elevation of Christian character, in the moral state of the community at large, and in the flourishing condition of all benevolent institutions. Yale College has been greatly favoured of the Lord, and one hundred and ninety of its students are now the professed followers of the Lamb.

From the General Association of Massachusetts, we rejoice to hear similar glad tidings. More than two hundred churches in connexion with that body, have enjoyed special effusions of the Holy Spirit, and more than six thousand souls have professedly passed from death to life. Protracted meetings have been generally adopted and greatly blessed, and the temperance reformation has afforded efficient aid, in promoting the work of God.

From the General Convention of Vermont, the General Association of New Hampshire, the General Conference of Maine, and the Evangelical Consociation of Rhode Island, we receive reports, that the state of religion generally is decidedly and increasingly favourable. Many of the churches in connexion with those bodies respectively, have enjoyed refreshings from the presence of the Lord. Benevolent institutions are generally prosperous; temperance is spreading its triumphs; the standard of morals is rendered more pure and elevated; and literary institutions are becoming more and more the nurseries of piety, and efficient auxiliaries in building up Zion.

Thus these ecclesiastical bodies unite with the Assembly, in a grateful acknowledgment of the unequalled blessings which the Head of the Church has graciously bestowed upon this highly favoured nation. He hath not dealt so with any people. Bless the Lord, O our souls, and all that is within us, bless his holy name.

But while we remember the days of the right hand of the Most High, it becomes us to be duly affected by the bereavements with which our churches have been visited, in the removal by death of many of our beloved brethren. While we affectionately cherish their memory, let us be admonished by their departure that the time is short. Let us therefore work while it is day, the night cometh when no man can work.

Finally, in view of all these interesting events, and all the encouragements, dangers, and responsibilities, resulting from the present state and prospects of the Presbyterian Church, the General Assembly would affectionately say to all the ministers, elders, and members in our connexion:

Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

By order of the General Assembly,

EZRA STILES ELY, Stated Clerk.

May 31st, 1832.

View of Publick Affairs.

EUROPE.

The latest advices from Europe, are to the 15th of May—from France, to the 12th.

BRITAIN.—A section of the Reform Bill, deemed by the ministry to be essential to its character, was rejected in the House of Lords, on the 12th of May, by a majority

of 40. Immediately on this, the ministry waited on the king, and proposed to him the alternative of either creating a sufficient number of peers to give them a majority in the House of Lords, or of accepting their resignation of office. His Majesty took the latter part of the alternative; giving them at the same time the fullest expression of his approbation of their services, during the period that they had been in his Councils. Thus the whole ministry, under whose auspices the Reform Bill had been got up, and carried forward till this eventful period, were displaced at once. The occurrence appears to have been unexpected, both by the ministry and the country at large; and the king, from having been the idol of the populace, received, shortly afterward, every expression of their disapprobation and indignation, short of absolute violence to his person. On coming from Windsor to London in a carriage with the queen, their Majesties were saluted with groans and hisses, and their carriage was pelted with pieces of mud. Rumour said that the queen was the instigator of the refusal to create new peers, and she, from being a great popular favourite, became odious in the extreme. The news of the rejection of the Reform Bill by the Lords, flew like lightning in all directions. The Reform Journals were filled with the most inflammatory articles, calling on the people to rouse themselves for the crisis, and to *demand* "the bill, the whole bill, and nothing but the bill," and if the demand should not be complied with, to *coerce* the Lords and the new government into the measure. The Reform Societies met in every place to which the news extended, and passed resolutions of portentous import. A publick meeting, it is said, of 200,000 persons, was held at Birmingham, at which it was resolved to refuse the payment of taxes, till the Reform Bill should be passed, and printed placards announcing this resolution, were placed in the windows. In Liverpool, placards were posted around the streets, with the heading "DOWN WITH THE HOUSE OF LORDS."—Petitions were pouring in upon the House of Commons, praying that body to refuse supplies to the government, till the Reform Bill should have passed into a law. Nor were the Commons themselves idle spectators of the passing events. Lord Ebrington moved in the House of Commons, "that an humble address be presented to his Majesty, humbly to represent to his Majesty the deep regret felt by the House, at the change which has been announced in his Majesty's Councils, by the retirement of those ministers in whom this House continues to repose unabated confidence." We cannot give the whole address, but it concludes with "imploring his Majesty to call to his Councils, such persons only as will carry into effect, unimpaired in its essential provisions, that Bill for the Reform of the representation of the people, which has recently passed this House." This address, after being strenuously opposed by Sir Robert Peel and others, was carried by a majority of 80. During the debate, Mr. Hume proposed the stoppage of "the supplies till means were taken to secure the people in the enjoyment of their rights." But it does not appear that this proposal was adopted. Subsequently, however, a petition of the same purport as the motion of Mr. Hume, was brought into the House of Commons from Manchester, signed by upwards of 55,000 persons in the course of three hours, and brought to London in seventeen hours, by a deputation. Mr. O'Connell stated he should support the petition from Manchester, and declared that he had received a similar petition from Birmingham, signed by upwards of 100,000 persons, which he should present shortly. The latest accounts, however, represent the excitement both in the country at large, and in the House of Commons, as considerably abated. There had been through the whole no riots. The best and most influential friends to Reform in the Commons, earnestly urged the importance of avoiding all popular tumult, and all violation of law, as the sure course to success in the end. Lord Althorpe said, "the people are now standing upon a proud height of moral and physical power, from which nothing can cast them down, but a senseless departure from the policy of peace and firmness, by which their friends in every quarter are advising them to stand fast." Stocks had fluctuated but little, and at the last accounts were rising rather than falling. A dissolution of Parliament had been talked of, but at the latest dates it was not expected. The Duke of Wellington, who had been appointed Premier, had not a single associate that was known. Public rumour had formed for him no less than eight different administrations, but they had existed only in rumour. Sir Robert Peel, it was understood, had refused to act under the Duke; and the tone of the last debate in the Commons, clearly was, that after the Duke's open and decided avowal of his hostility to reform, any attempt of his to conduct it so as to satisfy the people, would be such an open dereliction of all moral principle, as would deprive him of all confidence and support. It was believed that he could not form an efficient administration, and some expectations were entertained and announced, that Earl Grey and his colleagues would soon be recalled to their places.

In the House of Lords, a pretty warm altercation took place between the Earl of Carnarvon and Earl Grey, when the latter announced in that house the alternative which the administration had submitted to the king, of creating new peers, or of dismissing his present advisers from office. The Earl of Carnarvon called this "one of

the most foul, most atrocious acts with which subjects had ever dared to insult the ears of their sovereign." Earl Grey replied in a style of lofty and cool contempt of this speech and its author, vindicated the course taken by himself and his colleagues, and avowed his readiness to meet the responsibility of that course, either in that house or before the country at large. He was seconded and ably supported by the Lord Chancellor—lately Mr. Brougham. The Lords certainly appear to us to stand in an awkward predicament. They must go forward with the Reform Bill, or break up the government. They must take it substantially as it is, or the Commons will not go with them, and will withhold the supplies—and they cannot take the Bill as it is, without retracing their steps, and admitting they have done wrong. What will be the issue, time will disclose.—We have taken some pains to digest and connect the accounts, as they are of considerable present interest, and may be connected with the most important future results.

The cholera had nearly disappeared from London, and was much abated in every part of England. In Ireland it had been very fatal in some places, but even there was rapidly on the decline. In that unhappy kingdom, however, great uneasiness existed, and many disorders prevailed, occasioned principally by the tythe system, which it was hoped and believed would receive, before long, some important modification and mitigation. Since writing the above, an arrival from Britain bringing intelligence one day later than that before received, gives us the information that Earl Grey is actually recalled to office with, as we understand it, the whole of his associates. The Duke of Wellington could not form an administration. Whether new peers will be created, or the old ones yield enough to prevent it, remains to be seen. London was nearly free from the cholera. It was no longer considered as an endemick, and the reports of the Board of Health were discontinued.

France.—The French Chambers are in recess. Their adjournment seems to have been hastened by the appearance and sudden prevalence of the cholera in Paris, where, although, as in other places, its victims were chiefly among the poor and the intemperate, yet it was not confined to them. Several persons of distinction took it and died. Among others, it seized on the prime minister, M. Perier, who, after being brought to the brink of the grave, was relieved from the symptoms most immediately threatening, but fell into a state of insanity, which continued for some time. The last accounts, however, represent him as convalescent, and say that although his recovery will probably be slow, yet there is a prospect that he may again return to health. He has been the life and soul of the existing ministry of Louis Philip; and while his life and intellect were considered as nearly in a hopeless state, the king was in great perplexity, in apprehension of the probable consequences of his death or permanent derangement. The Chambers stand adjourned to the first of August. The adjournment had been protracted, in the hope that M. Perier might be able to resume his functions at the time of their meeting. It appears that there was a shocking mixture of gloom and levity, melancholy and mirth, when the cholera commenced its ravages in Paris; and that this was succeeded by a state of infatuation as to the cause of the mortality, followed by acts of the most horrible barbarity. An American gives the following account of what he witnessed, to his correspondent in this country:—"I was at Paris the day when the cholera morbus showed itself. What was my astonishment to see grotesque masquerades upon the boulevards, and ridiculous farces in the streets, instead of the thoughtful countenances of men seriously occupied with this new lesson of the Almighty! The cholera has been a subject of mockery! a subject for ballad and songs! What thoughtlessness! what destitution of moral feeling! This disease for several days has made alarming progress, and now another scene, not less afflicting, is exhibiting in the capital. The populace, bewildered, deceived by false suspicions of poisoning, have committed acts of the most atrocious cruelty against the innocent; they have assassinated men who never indulged towards them an unfriendly feeling. Thus after the farce comes blood; after laughter, murder; and within two days a light and scoffing people become ferocious, and throw off the mask of the carnival to take up the knife and the poniard. May God have pity upon France, and deign to lift upon it the light of his gospel! until that happy time, the character and manners of the French people will furnish constant occasion for lamentation." It appears, however, that the cholera has greatly abated in Paris, as well as in other parts of France, although it still exists, and proves fatal in numerous instances.

The Dutchess de Berri, the mother of the heir apparent to the crown under the lately excluded dynasty, has had the rashness and folly to attempt to enter France in person, with a view to encourage the partizans of her family to array themselves against the existing government. She left Leghorn in a steam boat, and proposed to debark somewhere in the south of France. Her movements were known to the government, and a vessel of war, the Sphinx, watched the motions of the steam boat, captured it, and brought it into Toulon. The government, it appears, has sent her Dutchesship back to her family, as the best way of showing how little France fears or cares for the impotent attempts of the Carlist party.

The celebrated naturalist, Baron Cuvier, was struck with palsy on the 12th of May, but was still living. Young Napoleon, alias the Duke of Reichstadt, died about the beginning of May. He is said to have fallen a victim to the same affection of the stomach that was fatal to his father, aggravated by too much confinement, and by disappointment and chagrin. With him, we suppose, the hopes of the Napoleon dynasty terminate.—*Sic transit gloria mundi.*

SPAIN and PORTUGAL.—The state of these kingdoms remains much the same as heretofore exhibited. Don Pedro has recently been employing his naval force to reduce Madeira and the small adjacent islands, to a submission to his daughter's claims as their lawful sovereign. The last accounts represent his efforts as likely to prove successful. He has not yet made his descent on Portugal, but it is expected shortly to take place.

ITALY.—By an arrangement agreed on by France and Austria, the troops of those powers respectively were, at the date of the last accounts, in the act of evacuating Ancona. Thus this cause of an apprehended rupture between these great powers is happily removed.

GREECE.—The following article contains all the news from Greece which the last month has furnished:—"*Syra, 18th March.*—Yesterday, unexpectedly, the news was received here of the choice of a new prince for Greece, in the person of Prince Otho, of Bavaria. It caused, probably, greater enthusiasm than the account of the battle of Navarino, or the protocol of the 6th of July. In less than a quarter of an hour all the town was informed of it—people ran to the churches to return thanks to God. I do not believe there was a single person who was not rejoiced at it. The portrait of the new king, which was in the possession of M. Threrseh, was in the hands of all the citizens, every one wishes to see it, and some endeavoured to copy it."

BELGIUM and HOLLAND.—The latter of these powers continues to assume toward the former a warlike attitude. But no active hostilities have as yet commenced; and the great powers have recently given them both to understand that they are not to fight; and thus the matter stands.

AUSTRIA, PRUSSIA, and RUSSIA, afford but little news for the present month. Russia is persecuting the conquered Poles most grievously; and Austria and Prussia are probably willing that it should be so; hoping that the example may prevent insurrections among their own people.

TURKEY remains *in statu quo.*

From ASIA and AFRICA we have nothing to chronicle for the present month.

AMERICA.

THE UNITED PROVINCES are, for the present, in apparently a more favourable state than they have been for some years previously—We wish it may continue.

THE BRAZILS are in a wretchedly unsettled state—Recently, at Pernambuco, there was an attempt at revolution, which was not subdued without a good deal of bloodshed. But the whole country is convulsed, and uncertainty and fear seems to pervade the whole population, especially on the sea coast. There appears to exist an inveterate enmity between the natives of the country and the old Portuguese. The latter, we suspect, must ultimately leave the Brazils, or be massacred. The existing government maintains its authority with difficulty, and we think cannot maintain it long.

MEXICO is yet in a state of civil war. The party of General Santa Anna seem to think that their prospect of final success is promising. There was recently a conflict at Vera Cruz, between his forces and those of the government, in which a number of lives were lost, but no decisive result followed.

COLOMBIA, we would hope, is likely soon to have something like a regular and settled government—We cannot give particulars.

PERU is in agitation, and quite unsettled—CHILI is said to be in peace, and from CENTRAL AMERICA, we have heard nothing recently that demands notice.

UNITED STATES.—Long has our favoured land escaped, or but lightly shared in, the grievous calamities with which the righteous Sovereign of the universe has, for many past years, seen meet to scourge most of the nations of the earth. We have, as a people, been too unmindful of his goodness, and have, in several respects, flagrantly transgressed his laws and violated his institutions. The time for our chastisement seems to have arrived. Of the three sore judgments, war, pestilence, and famine, with which he is wont to chastise guilty communities, the first two have come upon us. The Fox and Sac Indians, who inhabit the wilderness on the north-western boundary of the State of Illinois, have made war on the defenceless inhabitants of that frontier, and according to their usage, have murdered men, women, and children. One detachment of militia that went against them, has been defeated with considerable loss—not, however, as great as was at first feared and reported. The regular troops of the United States, with a large body of militia, are concentrating their force, to resist and punish this Indian invasion; and Congress, on the application of the Secretary of War, have appropriated an additional sum of 150,000 dollars, to defray the expense of this border war-

fare. In the mean time, the exposed region is suffering from the combined effects of a scarcity of provisions, and the inroads and barbarities of the Indians, who have been wily enough to divide themselves into small separate bands, so that they cannot be defeated in mass, and can harrass and destroy in many places at the same time. Most deeply do we sympathize with our afflicted brethren, who have suffered from these hostile savages, and who are still exposed to their horrible cruelties. But we solemnly ask—Do we not, in this Indian war, read our sin written in its punishment? Have we not recently and most grievously oppressed, and injured, and defrauded the aboriginal inhabitants of our land? Have we not violated the solemn treaties which we had formed with some of their tribes? And what was the answer returned to General Clayton, when he asked the Senator from Indiana, whether he could account for the discontent of these very Indians? It was, that "when he was Indian agent in the west, these Indians had complained to him repeatedly of the conduct of the whites, intruding upon their lands, and ploughing up their cornfields, and that as agent he had no power to redress their grievances." And why, we ask, had he not power? Unquestionably he ought to have had it, and to exercise it too. These Indians, we are persuaded, have been driven to desperation. They cannot but know that their extirpation is likely to be, and we doubt not will be, the consequence of their making war. But their thirst for vengeance has hurried them madly to their destruction—They will perish, but many of our unhappy frontier brethren will first perish; and a heavy load of guilt will rest on our sinful land, to be punished by Him who is the avenger of the oppressed.

The pestilence by which three-quarters of our globe has been scourged for several years past, has at length invaded our continent. The dismaying East India Spasmodic Cholera, has been introduced into Quebeck and Montreal, by the numerous emigrants from Europe, who have lately arrived at those cities. To the emigrants it has, as yet, been principally, but we think not wholly confined; and never has it appeared with greater malignity than among these unhappy strangers. A few hours, sometimes not more than five or six, have sufficed for its commencement and its termination in death. It is questionable whether any case of it has yet appeared within the territorial boundaries of the United States. But it regards no boundaries, and we have reason to apprehend that, with more or less violence, it will pervade at least the cities and towns of our whole sea-board. We would be far from increasing the alarm, which is already sufficiently great. But to avoid panick, we should be apprised of approaching danger, and brace our minds to meet it with calm fortitude. In addition to all the other means which very properly are begun to be taken, with a view to diminish or avoid the coming evil, let not moral means be neglected. Let us look beyond second causes to the God who orders and governs them; and with deep humility and sincere confession of our numerous sins, let us implore his sparing mercy. While care is taken to cleanse our cities from natural filth, let not our moral pollutions be overlooked—If these were removed, the other would be less dangerous. We do hope that in every city and large town on our sea-coast, days of solemn religious observance will be recommended by the proper civil authorities of each; that in our social character as communities, we may bow ourselves before the uplifted hand of the Most High, and with united hearts and voices beseech him in the midst of deserved wrath to remember mercy—to save us from what we fear, or to mitigate our sufferings—to dispose and enable us to bear our chastisement, whatever it may be, with humble and calm submission, and that it may eventually result in our lasting benefit.

Serious apprehensions, we also find, are entertained by many, that the federal union may be materially infracted, if not destroyed, by the controversy which exists on the subject of the Tariff. Into the merits of this controversy we have never entered, and never intend to enter. But as a Christian Advocate we urge the importance of eying the hand of God in all providential occurrences; and surely if there ever was a time in which the chief magistrate of our country might with propriety recommend a day of national humiliation, fasting, and prayer, such a time is the present. It has, heretofore been done by Presidents Washington, the elder Adams, and Madison—May we not hope that President Jackson will follow such high and laudable examples?

TO OUR READERS.

On the eighth of May ult. we received from the Rev. Mr. Riddle, of Winchester, Virginia, a communication of considerable length, in reply to a statement contained in the Christian Advocate of the preceding month, relative to a conversation at a dinner party, during the sessions of the General Assembly of 1831; in which it was alleged that Mr. Riddle manifested a decided hostility to the reappointment, by the Assembly of that year, of the Board of Missions of the preceding year. As it

was utterly impracticable to insert Mr. R.'s communication in our number for May, inasmuch as his paper was received but four days before the issuing of that number, and after our pages, with the exception of a small part of the last form, had passed the press, or were in type, he chose to publish his reply to our statement in the Philadelphian. To this we make no objection; and we now are only desirous that our readers should understand that his reply was kept out of our work by necessity. We told his friend, who spoke to us on the subject, that its future insertion was "under consideration;" and we subsequently explained to that friend what we intended by that expression. It is sufficient to say that it would have appeared in our present number, if it had not been previously published in the Philadelphian, and he had continued to request its insertion in the Advocate. The statement to which Mr. R. objects, was made on the explicit testimony of the author of the following note, with whom he must settle the question as to the facts of the case. We only remark, that when even a single credible witness positively affirms that certain things were said and were replied to by himself, his allegation is not disproved, by other credible witnesses stating that they *did not hear* what the first witness affirms that he heard and answered, unless it can be shown that the alleged sayings, testified to by the first witness, could not have been uttered without being heard by those who declare that they did not hear them.

"To Dr. Green.

"Rev. and Dear Sir,—Mr. Riddle, of Winchester, Va., has attempted to make you answerable for every thing which *Honesty* has said concerning him. If he had said that I was responsible for every thing which you have said relative to him, he would have spoken correctly; but perhaps if he were allowed to *explain*, he would say that this was what he meant.

"When Mr. Riddle was brought into notice by being put on a committee of *moderate men*, as he calls his party, and as they used to be called in Scotland, he probably thought it necessary to be 'fierce for moderation,' to show that he deserved the attention which was paid him. To this I attributed his wanton attack upon me and my proscribed brethren, in time of peace, and in a company of friends. I have said that he *censured* us as *exclusives*, who ought to be displaced. This he has not denied. I have said that he did this *openly*, and *with great freedom*, and *at considerable length*. This he denies, by saying that he was 'particularly reserved on that subject,' and 'quite brief.' But let it be recollected that *freedom* and *length*, *reserved* and *brief*, are relative terms; and that the difference of our representations may be owing to the difference of our circumstances. He was the assailant and the speaker; I was the accused listener.

"In relation to facts, Mr. Riddle has called upon the persons present to testify. In this request, we unite. 'Mr. Borland's testimony,' as it is called in the Philadelphian, says expressly, 'If there was any conversation, either before dinner or at the table, about the *Assembly's Board of Missions*, I do not recollect a word of it.' That is, the witness does not recollect a word about the matter in dispute; although Mr. Riddle himself has testified that such a conversation occurred. Yet this is called 'Mr. Borland's testimony!' The extraneous matter upon which both of them have put their own colouring, I have no objection to discuss, if Providence permit, on some future occasion, when I may be required to say more on this dispute. Respectfully, yours,

"W. L. M'Calla."